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LEND A HAND.

A RECORD OF PROGRESS.

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We hope to be able to print in the next number of Lend A Hand a condensed statement of facts as to the temperance reform in America. This statement is the result of an inquiry, made without sentiment or prejudice, by the conference of gentlemen connected with education and administration, to which we referred some months ago.

We have no wish at this moment to anticipate the publication of the general results of the valuable inquiry which had been made by this commission. To make them of value, they should be presented, as they will be, in such form that part can be compared with part, and some general views can be formed by such comparison.

It is never too early, however, to call attention to a failure which all intelligent students of the subjects recognize in the Temperance Movement, as it is called.

That movement began with a moral appeal to all sorts and conditions of men. Its leaders in the first instance were physicians, who were, however, immediately joined by the

clergy, and by all men and women of public spirit, or of what are now called altruistic convictions and habits. For years upon years the temperance propaganda went forward in the forms of such appeal, and the demonstrations which accompanied it. The Washingtonian movement, for instance, and Father Matthew's movement, were two great instances, where the condition of nations, and their domestic economy, were changed by the conviction, established in the minds and hearts of separate men, that indulgence in stimulants is wrong.

As this conviction gained ground, the new discovery was made, and, which is more, was proved,—that government, as government, has an important part to play in this affair. As men abstained from intoxicating liquor, they began to ask more and more, why they should not have the assistance of government, or what they thought the assistance of government, in persuading other people to abstain. This is exactly what happens in any other line of administration. A few individuals who are interested begin, and they then determine that the community, as a community, shall carry forward what they are doing. For instance, a few individuals will open an industrial school in a village or town. The industrial school succeeds, more individuals open industrial schools, and gradually the town is compelled to furnish industrial education for all its people.

There is no reason to blame the friends of temperance that they accepted what is the natural drift of administration and its methods. They had a right to do so. Not only had they a right to do so, but it was their duty to do so. It was their duty to bring up the government of which they themselves were the members, to the highest point possible. And precisely as a young couple might start on housekeeping without a wine-glass in the house, as an indication to all their friends that they did not mean to use wine, so every voter had a right to make the government, as a government, take the highest standard that he could screw it up to, in matters of temperance, and even of abstinence.

XUM

The result, however, which will be indicated by the figures which we shall place before our readers in an early number, show us that, just in proportion as the effort to bring the government up to legal and administrative assistance in the business of temperance, has gone forward,—exactly in that proportion has the incalculation of the eternal principles on which the temperance reform rests become languid and in many instances wholly died away. Some of us are old enough to remember, for instance, the entire contrast between the drift which literature had forty years ago, and that which literature has to-day. So fast and so far as the action of legislatures has been invoked, successfully or unsuccessfully, has there been an apparent indifference of individuals to what is as much their duty as it was in Father Matthew's days and the days of the Washingtonian reform. Indeed, it would seem as if temperance reform had become a profession; and precisely as a man does not claim, upon his door-plate or upon his sign, the title of doctor unless he has been regularly educated to the profession, it would seem as if people thought that it was none of their business to inculcate purity of life and manners unless they were ordained as the official advisers or agents of a temperance organization.

I am by no means certain that the results to which allusion has been made above will do so much good in any other direction as it will do in recalling to the minds of conscientious people their personal duty in creating a true public sentiment or in correcting a false one. The temperance reform is in exactly the position, at this moment, which the Christian church was in at the time of Constantine.

It seemed then to excellent good men that if the right arm of the government could be enlisted on the side of Christianity everything would be gained. It proved, alas, that everything was not gained; on the other hand, some things were lost, and things of very great importance. Precisely so is the truth beginning to show itself that, unless the efforts of people who believe in personal purity can be ke up, hour by hour and day by day, no administrative assis-

XUM

tance will work the wonders that have been expected and claimed.

EDWARD E. HALE.

UNBALANCED PEOPLE.

BY FREDERICK HOWARD WINES, LL. D.

The title of this paper, as printed in the programme, "Unbalanced People," does not, I fear, give any true notion of the subject which I desire to develop in your consciousness. I might have called it "Unbalanced People; or The Social Law of Self-Control." What I desire to do is to show that the principle of self-control is the normal law of human life, that all social institutions are designed to teach self-control, and that the extent to which they accomplish this purpose is the measure of social progress. The special application of this principle to what are called degenerates lies in the fact that all of the degenerates are deficient in self-control; that the treatment to be accorded to them, however it may differ for each special class under consideration, consists in the attempt to create self-control where it was congenitally lacking, or to restore it where this power has been lost by disuse; and that the prevention of the growth of social evils depends primarily upon the education of youth in the exercise of this faculty.

Nearly twenty years ago, when in England, I visited the asylum for insane criminals and for the criminal insane at Broadmoor. After inspecting the establishment in all its parts, I sat down with the very eminent and able superin-

A paper read at the Fourth Minnesota Conference of Charities and Corrections held at Faribault, Oct., 1895.

tendent in his office, where the following conversation ensued. I said to him: "You have here two classes, as I understand, of insane; convicts who have become insane during their term of incarceration, and lunatics who would have been held to be criminals under the law but for the fact that their mental condition rendered them irresponsible." "We have." "Then, I should like to know whether your experience leads you to believe that there is a difference between crime and insanity." "Undoubtedly there is." "In what does it consist?" "That I cannot tell you." "Well," I continued, "how do you classify your patients? Do you put those who have been committed as insane in one wing, and those who have been committed as criminals in the other?" "Oh, not at all. I consider, in each case, whether the criminal character is primary and fundamental, and whether the insane character has supervened upon the criminal, or whether the insane character is fundamental and the criminal character has supervened upon that. I pay no attention to the mode or the assigned cause of commitment."

This conversation, which made a great impression upon me at the time, suggests the thought, confirmed by all our observation, that the manifestations of different forms of degeneracy are so similar, and in some instances so absolutely identical, that we cannot draw any hard and fast line of demarcation between special classes. We cannot, for instance, discriminate absolutely between insanity and idiocy. I think that I might take the medical superintendent of any hospital for the insane with me into the yard of a country poor-house where there is a large number of imbeciles, some of whom have been imbeciles from birth or from early childhood and whose mental development has therefore been arrested, while others have become demented as the sequel of acute insanity, and ask him to pick out the members of these two groups from observation of their peculiarities, without any knowledge of their personal or family history, and in spite of his professional skill, he would be unable to do it. The superintendent of an institution for the care of

XUM

idiots, on the other hand, might be able, because he might recognize in the demented insane the exercise of powers and habits acquired after arriving at the age of maturity which he would miss in the idiots proper, with whose appearance and conduct he would be familiar. In the same way it is difficult to distinguish between the manifestations of crime and insanity. When a man charged with a criminal act, such as homicide, or arson, or rape, is on trial, and the fact that he committed the act in question is undisputed, it nevertheless often becomes a very serious judicial question whether the act was committed with a full knowledge of its nature and from motives of self-interest or self-gratification, or whether, on the contrary, it was perpetrated in a moment of mental bewilderment and confusion, or at least under the irresistible influence of an irrational controlling impulse, or possibly of some insane delusion. Unquestionably, hundreds if not thousands of men have paid the forfeit of their life upon the gallows as murderers whose brains would, if they had been examined under the microscope after death, have revealed lesions. In the eye of medical science, they would unquestionably for that reason have been classed as insane could the existence of the lesion have been demonstrated prior to the autopsy. Another line which it is impossible to draw is the line which separates the petty criminal from the pauper. There are men who steal when they cannot beg, and who beg when they cannot steal. The connection is clear between crime, pauperism, insanity, and vice of all sorts. The three great vices are, of course, intemperance, licentiousness, and gaming.

Without pushing this thought further, I ask you to observe, that, in all these abnormal types of character and conduct the one feature which they possess in common is incapacity on the part of the subject of any of these various abnormal impulses to govern himself—to hold his instincts, appetites, and passions in firm check, under the guidance of a sound judgment. The type *par excellence* of inability to control one's self is found in the idiot of low grade, who

can neither speak nor walk, in whom there is a complete lack of co-ordination of faculties. He is so oblivious of his relations to the external world that he does not even respond to the ordinary demands of nature, and is incapable of feeding himself. Insanity, where it is profound and protracted, terminates in a condition of imbecility approximating that of an idiot just described. We have all seen bedridden lunatics, lunatics who go naked, whose senses are so blunted that they eat filth, or who have so little appreciation of their own physical needs that they refuse to eat and have to be forcibly fed. In all insanity there is a tendency to this condition, which must be arrested if the patient is to recover his physical and mental health. The intellectual degeneration is often, if not always, accompanied by a certain moral deterioration, shown in the loss of the love of truth, or of purity, or the sense of reverence, or in direct and positive criminal impulses to which we give learned names, such as kleptomania, pyromania, and the like. The criminal manifests the same tendency, under control of some anti-social instinct or desire, to break up and go to pieces. He cannot deny himself indulgences which are contrary to moral law, or which, though they might be innocent for other men in other circumstances, are not innocent for him in the financial or other circumstances in which he happens to be placed. A pauper becomes a pauper simply because he is not able to hold himself down to steady work, or because he is not able to save that which he earns by his labor. Industry and thrift are for most of us forms of severe self-denial of which the pauper is incapable. The drunkard cannot control the appetite for liquor, nor the debauchee the appetite for sexual pleasure; the gambler cannot resist the impulse to risk much or little, as the case may be, upon the turn of a card or the cast of a die.

It is precisely this lack of self-control which unfits men for social life. The organization of society is such that every man sustains numberless relations to other men which require perpetual adjustment; and the man who cannot ad-

just himself to the social demands made upon him renders himself intolerable to his fellows. It matters not what the seat of the incapacity may be — whether it be in the physical organization, or in the mental constitution, or in the moral nature of the obnoxious individual; the fact remains that he is obnoxious, and for that reason society casts him out. The world can bear with a certain amount of abnormality and irregularity in individuals, particularly where they render some great service to mankind, as in the case of men of genius, whose eccentricities are forgiven for that reason. But when abnormality has reached a certain stage of evolution and the limit of social toleration has been passed, the degenerate, being clearly recognized as such, is thrust into a prison, a hospital for the insane, a workhouse, an almshouse, or some other receptacle for waste specimens of humanity. The degenerates of all descriptions are classified, gathered up, and put away out of sight and out of mind.

It is this effete material with which specialists in philanthropy are required to deal. I hate the word philanthropy, because it is so misleading. It suggests the idea that all those whose vocation in life it is to care for and control degenerates of all sorts are superior in their moral nature and impulses to others not engaged in this special work, as if they alone were thoroughly imbued with the love of humanity. We make no such claim. It is true that this is a work which, for its successful prosecution, requires the largest possible measure of unselfish devotion, of sympathetic appreciation of all men as human, and a lively sense of the obligations which men owe to each other as brethren, the children of a common Father. But the fact remains, that, whether this sentiment be present or absent in those whose special duty it is to handle the great army of human failures, caring for them is a business, which must be conducted, like any other business, with intelligence and with attention. It cannot be neglected or mismanaged without harm and loss.

Thus far I have spoken of the fact that self-control is lacking in the members of the various classes to which ref-

erence has been made. The practical problem for us all is to determine, in each individual case, whether or not this lacking faculty can be created or re-created; and, if so, by resort to what methods and agencies. If what I have said is true, the aim of treatment in all cases must be, and can only be, the development of the power of self-control. This is true of the insane. So long as a patient in a hospital for the insane is unable to rid himself of his delusions, to govern his tongue and his hands and all the members of his body, to regulate his thoughts and his impulses as other people regulate theirs, he is retained in custody. When he has acquired this power he is regarded as cured and he is discharged. In the training of idiots, they are painfully taught to do what other children do by instinct; and their progress is measured by the degree in which the power of co-ordination is developed in them. This principle lies equally at the foundation of all rational penal discipline. The reason why the Elmira prison system commends itself to our judgment and approval is, that it appears to be calculated to train prisoners in self-control, to test their growth in this direction, and to determine the date of their discharge in accordance with the result of such tests, both in the prison and in free life outside. Dr. Keeley, in dealing with dipsomaniacs, endeavors to destroy in them the appetite for liquor; and, when that is accomplished, the drunkard is no longer a drunkard. The same test may be applied to every department of charitable and correctional work. In dealing with the poor, you have done nothing for them so long as you have simply relieved their temporal necessities. It is nothing to give a beggar a meal or a night's lodging; what he requires is to be lifted out of the habits of body and mind which made him a beggar—to have created in him the love of work and the power to save. Judged by this high standard of excellence, all our systems of treatment of all classes of unfortunates fall far below the ideal which we have in mind, but which we are incompetent practically to reach.

However, the point to which I specially desire to direct

XUM

your attention is that of prevention. It is a truism, that prevention is better than cure; that the growth of social evils needs to be choked in the bud, and that it is easier to destroy the egg than the reptile hatched from it.

The organic life of human society would be impossible were it not for the operation within it and from without of great organizing forces. Organization implies system, order, regularity, correspondences. Force means control. Organized human life without control is impossible. The only question, for individuals and for communities alike is, whether the control necessary, in order to harmonize human activity for great common ends, shall be self-control or control *ab extra*. The neccessities of the situation require, that, where an individual or a community cannot control himself or itself, forcible control shall be exercised from without, in the interest of the social whole, which is paramount to the interest of any individual. The form and manner of such control, and its duration, are mere matters of detail. Restraint is necessary for the protection of the individual himself and of those whom he might injure or upon whom he might foist himself as an unnecessary and unjust burden. The criminal is manacled and put behind bolts and bars. The lunatic is locked up, or, it may be, compelled to sleep in a crib bed or to wear a straight jacket. The drunkard who makes himself a public nuisance is arrested. The chronic able-bodied pauper is sent to the workhouse. The rebellious child at home or in school is punished in some way, not necessarily by the rod but by some deprivation or infliction which takes the place of corporal chastisement. The exercise of control is the special function of government in the family, in the church, and in the state.

These three great institutions, the family, the church, the state—and all other human institutions—have for their aim education in the power of self-control which is indispensable. The child incapable of self-protection must be protected; he cannot be permitted to fall into the fire or into the water.

The control is indispensable. The members of a tribe or of a nation must, if necessary, be forcibly prevented from acts which threaten the security, the peace, or the prosperity of the tribe or nation. The integrity of the family, the church, and the state must be preserved by appropriate discipline. But in proportion as the members of these groups become capable of self-government, the oppressive exercise of central authority and power are relaxed, and ought to be relaxed. There should be the least possible interference with the freedom of a child who demonstrates by his conduct that he is capable of taking care of himself. Human liberty is attained and the shackles of tyranny broken only by such people as have proved themselves capable of substituting representative government for an absolute despotism. Control there must be, and any nation which is incapable of self-government would be better off under the Czar of Russia or the Sultan of Turkey than with republican institutions of which it is unworthy. Resistance to authority on the part of those whose natural impulses are not guided and controlled by reason and the sense of moral obligation is always more or less criminal.

The conclusion of the whole matter, therefore, is, that for the suppression or mitigation of social evils, work with and for children and youth affords the greatest promise. Greater attention needs to be paid to educational processes. But the education which is demanded is not simply intellectual, nor is it to be obtained exclusively or chiefly in the schoolroom. It is the symmetrical development, in their due and proper proportion, of all the factors which go to make up a complete man; the development and culture not of the brain alone, but of the head, the hand, and the heart. The place where it should begin and where it can be most effectually wrought out is the home; therefore, all our endeavors for the uplifting of humanity must begin with the improvement of the homes of the common people. I do not refer so much to the improvement of their habitations, though I have long been satisfied that the regeneration of the slums of our

great cities is impracticable without complete renovation of the tenements occupied by the very poor, so as to insure sanitation and a reasonable degree of privacy and comfort. I refer rather to the moral atmosphere of the home, to the example therein set by the parents of children, to the teaching given by parents to their children, and especially to that moral and religious teaching which is so fatally lacking in our public schools. Above all, I lay emphasis upon the great thought which has been the foundation of the present address, that social order must be maintained, in one way or in the other; by the exercise of parental authority, so long as such exercise is necessary, and by relaxing the exercise of authority just so fast and so far as the sense and conscience of a child are prepared by appropriate training at home to supply the place of extraneous control.

When I look at the world around and about me, I am sometimes filled with hope for the future, as I reflect upon the great progress in intelligence and in public and private morality visible on every side compared with the ages which have preceded the century now drawing to its sublime close. But on the other hand, my alarm and anxiety sometimes gain the better of my optimistic anticipations when I observe what appears to be the excessive freedom granted to American children and youth. We live in a remarkable age: in a century of scientific investigation and discovery, of mechanical invention, of material progress, of intellectual progress as well; and we are virtually intoxicated—made dizzy—by the rapidity of the kaleidoscopic changes which have taken place under our eyes. The present century has broken with the past. It has broken with its politics, with its science, and with its theology. It sometimes appears to me as though the rising generation were disposed to break with the generation which gave it birth. We live in a republic, where there is no court, no standard of social manners, of binding obligation, no recognized rank; and where success (meaning chiefly financial success) is the test of capacity and the supreme claim to social recognition. The

old ideals and sanctions of religion have measurably lost their hold upon the imaginations of men. The spirit of faith in God and a future life has given place to the spirit of agnosticism. Those of us who are parents feel that we cannot penetrate the veil which hides the future from our gaze; we do not know what will be the conditions under which our children will have to live and act, and we are afraid of hindering their development by interfering with their freedom. They, on the other hand, have an instinctive sense that they know what is good for them better than we do. Under these most unsatisfactory conditions there is certainly danger that parental authority may be relaxed to a point which will involve the ruin of offspring. The danger seems to me to be greater upon that side than upon the other.

Finally, let me say, notwithstanding all the perils which surround us, and which under the beneficent leadership of God and nature we shall probably surmount, in the triumphant course of the evolution of human history, that one cheering and inspiring fact stands out in bold relief against the dark background of our memories and apprehensions. It is the fact that never before, since the world began, has the altruistic idea which lies at the foundation of all improvement in human relations so impressed itself upon mankind and upon all human institutions. Altruistic ideas and sentiments underlie the whole social organism. They are the hidden motive of every noble deed of self-denial. For the self-denial which looks forward to a greater self-indulgence as its ultimate reward is ignoble. But self-indulgence, egotistic self-gratification is the root of bitterness from which springs every social ill. It is the mother of degeneracy. It is the womb from which issue the myriads of degenerates of every variety and species, and who are the puzzle and the despair of lovers of their kind. The remedy for all social evils is love; not the weak sentiment of indulgence, nor even the gentle and tender sentiment of mere human fondness, but love illuminated by the thought of God and of our obligations to the Infinite—the larger

love which more truthfully embodies and reflects love divine; a love consistent with eternal justice; a love capable of manifesting itself in severity; a love which has due regard to order and to law; a love capable of infinite self-denial for the sake of others, in proportion to their proximity to us and the extent of their natural claim upon our sympathies, our affection, and our help. The realization of this perfect love in every human soul is the consummation to which the whole universe steadily and forever tends. But it is, as I have said, a love founded upon self-control, and a love whose passionate aspiration it is to render the principle of self-control universal and self-operative.

THE HIGH COURT OF NATIONS.*

BY E. E. HALE.

People say squarely that the High Court of Nations is an impossibility.

I know only too well that three-fourths of the audience whom I am addressing believe that what I am speaking of is a poet's fancy; as when Tennyson sings:

"The Parliament of Peace, the Federation of the world."

I have simply to say then, in beginning, that there is a certain satisfaction in addressing an audience as kind as this is, when at bottom most of that audience believes that you are wrong.

And then I have, before I come at my subject proper, to show from history that universal peace among civilized nations is not the absurdity which careless readers suppose.

* A lecture delivered at the Mittleberger School, before its Alumnæ, February 12, 1896.

"You know, of course," people say, "that nations must fight with each other. Of course you know there always have been wars and there always must be wars. You know, of course, that the more civilized a nation is, of course, the more sure it is to make war, you know." And irreverent people, of the kind who quote scripture to cover their own ignorance, and by citing the Saviour, remind us that the Prince of Peace said that he did not bring peace, but a sword.

I begin, then, by asking such people to devote a few minutes, or better, a few months, to the study of three bits of history. The first is the history of the Roman empire, including Europe, northern Africa, and Western Asia, for a century and a half after Titus took Jerusalem. Speaking in general, the history of the second century of the Christian era is the history of profound peace among civilized men. It is this which makes Gibbon say that the reigns of the two Antonines make the happiest period of the world's history. From the Euphrates to the Atlantic men of different races, customs, and religion lived in profound peace. "No war or battle sound was heard the world around." And the consequences of this peace, to this hour, cannot be measured. Among other things, we are in this hall at this hour, because the world was at peace in that century. I owe the coat which I wear, I owe this bit of linen paper to the pacific conquest of the West by the East in those centuries. When Julius Cæsar was in Gaul, or when Paul first visited Spain, Spain, and Gaul were such wastes of wooded mountains or swampy valleys as you might find in Central America or on the Amazon to-day, or where Blackfeet or Sioux Indians killed each other as lately as the days of Lewis and Clark. But after two centuries of peace, the quiet farmers in those valleys of Spain and Gaul ate the peaches which had been sent from Persia, and plucked her roses. They hackled the flax which came from Armenia, and their wives spun it and wove it. They did it as well, by the way, as any woman in the western reserve can do it to-day.

These victories were two or three of ten thousand victories which truth had been winning over error, by which light had dispelled darkness, as four or five generations of peace had gone by.

Read for a month the fascinating details of such victories won in a hundred and fifty years, and perhaps you will come here and say:

"Of course, you know, you know, of course, that when people are at all civilized, you know, of course, they do not make war against each other, but peace and permanent peace is perfectly possible."

Read, as illustrations of what I have said, a few passages from Gibbon:

"The obedient provinces were united by laws and adorned by arts. They might occasionally suffer from the partial abuse of a delegated authority; but the general principle of government was wise, simple, and beneficent. They enjoyed the religion of their ancestors, while in civil honors and advantages they were exalted, by just degrees, to an equality with their conquerers.

"Domestic peace and union were the natural consequences of [this] moderate and comprehensive policy. The obedience of the Roman world was uniform, voluntary, and permanent. The legions were destined to serve against the public enemy—and the civil magistrate seldom required the aid of military force. In this state of general security, the leisure as well as opulence, both of the prince and people were devoted to improve and adorn the Roman empire."

"They united the most distant provinces by easy and familiar intercourse—and the communication by sea was no less free and open than by land. The productions of happier climates and the industry of more civilized nations were gradually introduced into Western Europe. Almost all the flowers, herbs and fruits of our European gardens are of foreign extraction. Flax, for instance, transplanted from Egypt to Gaul, artificial grasses and cattle with them.

"The tranquil and prosperous state of the empire was

warmly felt and honestly confessed everywhere. The true principles of social life—laws, agriculture, and science—first invented by the wisdom of Athens, now firmly established by the power of Rome, under whose auspicious influence the fiercest barbarians were united by an equal government of a common language. The human race visibly multiplied—with the improvement of art. Men celebrate the increasing splendor of cities — the beautiful face of the country cultivated and adorned like an immense garden—and the long festival of peace—in which so many nations forgot their ancient animosities, and were delivered from the apprehensions of future danger."

Again, I am speaking to excellent people, who trust greatly in the authority of men of experience. These are the practical people; they are the people who do not give themselves away to a sentiment unless that sentiment has been tested by great men or women who have succeeded, who have looked upon both sides of the canvas, who know when life fails and what progress is.

Now to them, in full sympathy with them, I want to adduce the experience and the advice of Henri IV. of France, the most successful sovereign of his time, not excepting Queen Elizabeth, whose remarkable success is also acknowledged. Here is Henri, the best fighter in Europe and the greatest administrator. And this man,—he is neither poet nor dreamer, cheers the last years of his life by what he calls "The Great Design." The Great Design is a design for uniting all Europe in peace, with a permanent tribunal for the adjustment of its difficulties. He works out this Great Design in its nicer details. He does this so nicely that he converts to it the great Sully, his own prime minister, a man not accustomed to change his mind. Sully was inclined to pooh-pooh the Great Design, but Henri compelled him to attend to it, and you shall hear in a moment how. There were at that time sixteen nations in Europe. Russia did not yet count. Of the sixteen, they made four-

XUM

teen rulers believe in the Great Design for universal peace, that it was sensible, practical, and could be carried through. Not to mention other names, they converted to it Elizabeth and Burleigh and Walsingham, who believed in it, and committed to it the power of England in Europe. Ah! when that crazy Ravaillac stuck his dagger into the heart of the kindest of kings, that heart was at that moment beating in high hope for the practical pacification of Europe.

No man then says that men of sense and experience reject the hope of one permanent tribunal for the civilized nations who does not coolly blot out the names of Walsingham, of Burleigh, of Sully, and of Henri IV.

I must not go into detail. The plan provided a permanent council, to be appointed by fifteen, or possibly sixteen, states, which made up all of Europe west of Russia and Turkey. It provided for a common army of 250,000 men to protect Europe against Asia and Africa, and a European fleet to protect commerce against pirates.

But let me read one of Sully's notes on the Great Design:

"I found myself confirmed in the opinion that the (Great Design) was, upon the whole, just in its intention, possible, and even practicable in all its parts and infinitely glorious in all its effects; so that upon all occasions, I was the first to recall the king to his engagements, and sometimes to convince him by those very arguments which he had himself taught me."

"Elizabeth, in 1601, was deeply engaged in the means by which it might be executed. A very great number of the articles, conditions, and different dispositions is due to the Queen. They sufficiently show that in wisdom, penetration, and all other perfections of the mind, she was not inferior to any king, the most truly deserving of that title."

"The death of the king of Spain was most fortunate—but a violent shock by Elizabeth's death."

But you are surprised that I hold back from the greatest examples of a permanent tribunal in history. It is the ex-

ample not of the Great Design; nay! not only of a great experiment—but of the great experiment which succeeded, succeeded better than those who tried it dared to dream. What was united Europe from Portugal to the Baltic, the Europe of Henri's Great Design, what was this compared with the continental nation made one out of many which stretches from ocean to ocean and takes in the pine tree and the palm? The United States of America is the great Peace Society of history. And it owes its freedom from that wretched drain of its blood from standing armies which is the ruin of Europe, to one permanent tribunal, to a court which is indeed Supreme. Of course, I do not forget the Civil War, when for four cruel years this nation had to use the power of arms to suppress a rebellion. But even there I remember that it did use the power of arms, and that it so suppressed that rebellion that it will never have to suppress another. And I remember also that that rebellion sprang from the timidity which in the beginning left outside one fatal question, with the proviso that it should not be submitted to the Permanent Tribunal.

We of the fourth generation are so entirely used to the even working of our Supreme Court that we are really unconscious of the dangers from which it saves us every day. That I might speak here to-night, I have crossed the dividing lines which part three great states. The smallest of the three has a larger population than the kingdom of Saxony had when Saxony fought Frederic of Prussia to the death. These states have different laws and different histories. They have as many occasions for division as ever divided two Italian states or two German kingdoms. Yet for one hundred and seven years these states have lived together in absolute harmony. No criminal from one has found an asylum in another. No question of boundary has disturbed their frontier. In just such harmony are forty-five states, living at this moment, in many cases unlike each other in religion, in history, even in the origin and race of their people. And there is no lack of questions between them. Let

XUM

me speak as a Massachusetts man. It is not sixty years since there came to an issue in my own state an open boundary question between us and the people of Rhode Island. It rested on old charters and old maps, older and more intricate than those which must determine the line between Venezuela and Guiana. The states of Europe have fought over such difficulties hundreds of times. Yet it is no disgrace to a Rhode Island man or a Massachusetts man if he do not know to-day that any such question ever existed. The governors of the states knew; the sheriffs of counties knew; the tax collectors knew; I suppose some of the people who lived on the disputed territory knew. But most people neither knew nor cared! Why should they know? Why should they care? They knew there was a Supreme Tribunal whose business it was to determine all such questions. When the time came, that tribunal determined this question. Both states, of course, deferred. It never was a question again.

Pray observe that we are talking not of Mr. Tennyson's Parliament of Peace. We are talking of a Supreme Tribunal.

Parliaments talk. Tribunals decide. There are perhaps too many parliaments in the world now. This is certain, that there is too much talk.

What the world needs is a Permanent Tribunal.

And now I turn from old history to our present problem and our present duty.

We have to show that this dream of an arbitration and decision more solid than war, advances steadily towards fulfilment. It is now seventy-five years,—three-quarters of a century,—since the Congress of Vienna re-made the map of Europe. That was a step, due, if you please, to the provocation and exhaustion of every state of Europe. But it was a step forward. The military armaments of Europe have been, and are, excessive. But from that day to this there

has been no such general war, as devastated Europe for twenty-five years before the congress, or in the thirty-years' war. In that time Russia has fought England and France; Austria has fought with Russia and with France. France has fought with Northern Germany. Wales has freed herself and united herself. But each of these conflicts has been short, and none of them has been general. On the whole, the century stands, like the centuries of the Antonines, as a century of peace. On the whole, invention and science, art and education, have made their way in the world. In more than fifty instances, since 1815, have difficulties between states been settled by international arbitration, which, under the savage system would have been left to war. In the recent wars, private war at sea has been abolished. There has been no commission given to privateers. So much has been gained.

And five years ago, at the end of twenty-five years, at the instance of our own government, another congress has been held this very year, of delegates from eighteen American nations. The population of those nations is not so large as the populations of Europe ruled by the sovereigns who were represented at Vienna. But the congress at Washington was the more important of the two, and so it will appear in history. In the sad irony, by which some immediate question of profit and loss seems larger than an infinite principle, we watched the congress of the United States with more curiosity than the congress of United America. The congress of Vienna was only a representation of sovereigns. This was the first proper congress of nations. It represented peoples, and not merely their rulers. Nearly sixty gentlemen, of the highest intelligence and position, were appointed by their several governments to sit in this Pan-American Congress. Almost all of them had been in diplomatic life, and had been students of international law. Many of them were men of letters, known as authors in their own lands. The nations of South America, of Central America, and of Mexico, were, generally speaking, colo-

XUM

nized from Portugal or from Spain, and they use the Spanish or Portuguese language. But although, from pride of origin, the delegates generally preferred to address the congress in Spanish, almost every man spoke English, easily and intelligently. This congress sat for several months in the city of Washington, after long excursions in which the delegates had observed the methods of industry and life in different parts of the United States. Most of the real work was done in committee rooms, and the debates, which are all printed in their own journals, were not published in the newspapers of the day.

The result of their work is far more important than is generally supposed. They presented reports of the first value to merchants and manufacturers as to methods of mutual communication. Thus they looked forward to improved postal and cable communication. They made the reports on which is based the new arrangement of reciprocity in tariffs. These are two or three illustrations only. What concerns us now is their careful and exhaustive report on arbitration and the methods of arbitration, in the event of any question arising between state and state of the great American Alliance.

This subject was discussed with the greatest care by a committee of signal ability, representing men of large diplomatic experience. It is understood that the committee considered different plans for tribunals which might hear discussions of questions arising between American nations, and might decide such questions with authority. But they finally determined to report simply a plan, by which the nations are to bind themselves, in all events arising for discussion, to submit the open questions to arbitration on a uniform plan prepared by them.

The plan contemplates no central armed force,—such as Henri and Elizabeth's plan provided,—to secure the obedience of the several states. It relies on the moral might of the arbitration mode. And it would not be vain to make such reliance. The other plans have many ways to compel

obedience to a decision fairly made by such a court of arbitration.

It cannot be said that this plan of a treaty profoundly stirred this nation or any nation. It is not the sort of thing about which partisan politicians occupy themselves. And they are responsible for most of the public utterances on statesmanship—in all these countries. But it is fair to say that the plan, though it does not go far, does meet the assent of thoughtful leaders of the community.

Let us be grateful for a statement so definite. It is quite in advance of any statement made in international law by authority till now. It will mark the year 1890 in history.

It is accompanied by a request of this august congress to powers of Europe that they will consider these conditions, in the hope that they will introduce them to European diplomacy.

It prepares the way for the next step, which is not so far away.

You have seen my purposes, as I dwelt even at length, on the arrangement, familiar to any American citizen, of the Supreme Court of the United States. I did so, because we are now to see how simple will be the step which should appoint such a permanent tribunal, to sit as a High Court of Nations.

Change the word "states" to the word "nations," and in the constitution of such a court as our Supreme Court we have all that we need to adjust the differences of all the nations of America.

In the old days of 1785, of the old Confederation, after the Revolution, if two states differed as to boundary, as to justice, they had no court of appeal. They would have perhaps to go before Congress, or they would appoint—as these articles appoint—a temporary arbitrator.

Since 1789 there has been a *permanent tribunal* of the highest dignity to hear any such questions between state and state and to decide them.

A Permanent Tribunal! It has gained strength and au-

thority by every decision. Its opinions are now cited with respect in all the jurisprudence of the world.

You see at once how the work of such a court differs from the arbitration of a tribunal appointed for a special purpose. Such an arbitration has no authority borrowed from the past. The judges do not even know each other. They are appointed, one because he is a friend of one party, one the friend of the other; and on the umpire falls the decision. The decision once made the tribunal is dispersed. It melts into thin air. It ceases to be.

A Permanent Tribunal, on the other hand, acts with experience. Its members are consecrated for their lives, to the study of just these international questions. They have no temptation to partisanship. On the other hand, the dignity and reputation of every member, as of the whole court, requires calm and impartial justice—in the least as in the largest considerations.

Again: Before such a tribunal the affair to be decided would be brought at the first moment of controversy. It would not be left to grow in proportion, as passions were excited, as prejudices were created, as sparks were blown into a flame.

Such a tribunal will be appointed from the most distinguished statesmen of the different nations. A seat in it will be the highest place of honor. Even such a man as Judge Marshall will be promoted from presiding over the Supreme Court of the United States, and will feel that it is promotion to sit as one of its members.

The first students of international law might be summoned to fill places on such a bench, which has for its duty to study and to apply the whole science of the law of nations.

Before the full court, or before smaller courts made from their members, would be brought great cases or small, arising between the nations. The court would have power to call witnesses and to take testimony. It would hear counsel, acting by a uniform and intelligent mode of procedure.

At the first, the nations would be doubtful and would

bring before the court only lesser cases: "What is the real line in an old boundary?" Was this tide-waiter right or wrong in such a controversy with a schooner's captain?" "May these poor seals live to be six months old, or shall they be massacred in babyhood?" The Permanent Tribunal would administer such little questions so prudently that men would see in practice what it was good for. It would accept the Eternal Principles of Justice, about which there is never question. And on these principles its decisions would stand. Because right is right they would be respected. And large questions, more difficult, what you call more important, would be submitted to it; until, in the end, nothing should be left for what we call the arbitraments of war. As if war decided any question of right. War only decides the question, "Which is the stronger?"

Year by year would give new moral power to such a tribunal. Year by year would give more and more of the conquests of peace—to nations thus united. It is not too much to say that the glamor and poetry of war would gradually die out,—as the military class became smaller,—and as there was less need for men to train themselves for battle. The nations would look more curiously into a system so simple and so strong. They know to-day what is the difference between a German at work in Illinois and his brother on the old homestead in Prussia. The brother in America is no stronger than the brother in Europe. But the brother in Europe has to carry a soldier on his back as he plows and reaps. Men will not always wish to plow and to reap, to forge and to build, with that heavy condition. The dream of Sully and Henri and Elizabeth will appear again as a dream not quite impossible. The United Nations of America will then give the example for the United Nations of Christendom, and with their establishment of a Permanent Tribunal, the sword of Europe may be sheathed, to be used no more between kindred peoples.

We may well remember at such a time that in America we are all statesmen and all rulers. Our language must not

be borrowed from the turf or the gambling table. It is not he who can brag the most complacently, or keep the most steadfast countenance, who wins in these contests. Let the rulers of Europe, bred in a worse school than ours, lose their equanimity. We remember that the "gentleman is quiet." He knows his rights too well, to be always preaching them. Before God and history, England and America have the privilege and pride that they are in the advance of civilization, of law, of government, and of religion. You and I and the rest are the princes of this nation. It becomes us to speak and act, with the dignity, the simplicity, and the moderation of princes.

It is excellent to have a giant's strength, but tyrannous to use it as a giant.

Those of you who are to live through the first quarter of the twentieth century have this great opportunity. The second millennium shall draw to its end with the fulfilment in the affairs of Christendom of the promise of the beginning. And you, who make up the public opinion of this land of all lands, you lead in this victory, and are not as those who follow. You have the right to sing the hymns. You have a right to repeat the prophecies. You shall depart in peace, having seen this great salvation. You shall know what you say when you recite the words,

> "Mercy and truth are met together,
> Righteousness and peace have kissed each other."

THE DISTRIBUTION OF RELIEF IN ARMENIA.

BY EDWARD G. PORTER.

Over $100,000 have been sent from the United States during the last few months to relieve the suffering Armenians. It is gratifying to know that not a dollar of this fund has been lost in the transmission. This fact ought to be

widely known, so that the objections which some people have raised about the uncertainty of this great philanthropic enterprise may be removed.

Many of the contributors will wish to know how their gifts have been disbursed. The money has been sent in three different ways: (1) in small drafts by mail to responsible residents in the needy centres; (2) in larger remittances by mail to the committee at Constantinople; (3) by cable to the same committee. The latter method has been adopted for the largest sums.

The Constantinople committee is composed of gentlemen well known and highly esteemed for the qualities needed for such a service. They have had valuable assistance in their councils from the American Legation and the British Embassy. They have been in constant communication by wire with all the points in the interior from which relief could be effectively distributed; and the sums sent to each point have varied from $100 to $500 at a time, according to the immediate needs of the place, ascertained from the estimates sent in by the distributing agents.

Most of these sums were sent by telegraph, so that within forty-eight hours of the time when the money was cabled from Boston, it was given out in the shape of bread or clothing to the starving refugees in the remotest parts of Asia Minor. In some cities where the credit could not be negotiated, as e. g., in Harpoot at the present time, it has been necessary to send the amounts in Turkish liras (gold coins worth about $4.44), registered by the Imperial post, which goes once a week from Constantinople. This method, although much slower, is considered safe, as the post riders are escorted by a strong mounted force, and therefore respected by the robbers, who, in this strange one-sided conflict, are practically in league with the government. One might think that the Armenians, whom the Porte is continually accusing of being in rebellion, might sometimes, driven by desperation, turn robbers, but not an instance has been reported of any Armenian attempting such a role.

XUM

When the money reaches the local committees at the provincial centres—in every instance they are our own countrymen resident there, familiar with the language and respected by all classes of the people—it is immediately applied to the purchasing of the necessaries of life. Fortunately for our benevolent work, these staples are now very cheap, owing to these circumstances: (1) so many of the ordinary consumers have been slain; (2) so many of the survivors are left penniless; (3) so much plunder has been thrown upon the markets as to create a glut. Therefore coarse wheat and flour, cheese and dried curd, native woolens and carpets for clothing and bedding are now obtainable at unusually low prices.

The method of distributing has been carefully planned. The committees appoint as their helpers trustworthy natives who inspect the throng of applicants, gathered often from scores of villages that have been laid in ashes. The names of persons, the number of the family, and the town or village from which they come, are usually recorded. At a certain hour bread is given out to the hungry—about one and a half pounds to each, costing about two cents. The poor creatures seek to hide their nakedness with rags, and often with pieces of sacking which the plunderers left behind. Many find their way through the snow to the gate of the compound to receive each in turn the humble ration, for which they are so grateful that they often kiss the hands and feet of the distributors.

Whenever it has been practicable, materials for clothing have also been given to relieve immediate distress. This involves much greater labor, and the funds have not been sufficient to purchase an adequate supply of goods to meet the emergency.

In Van, however, the most eastern city, and the largest, except Smyrna, in all Asia Minor, a very successful and systematic charity was undertaken early by Dr. Grace Kimball and her associates of the mission. As Dr. Kimball had recently finished her medical studies in New York, and was

the head of one of the Lend a Hand Clubs, she appealed to her many friends here and in England, to provide her with the means for establishing a relief bureau at Van. Although that city was not sacked, two or three hundred villages of the province had been laid waste by the Kurds, and the surviving inhabitants, stripped of all their possessions, were coming in thousands to beg for help.

Funds began to flow in from Miss Hamlin's collections, and from those obtained by the *Outlook*, and especially from the *Christian Herald*, Lend a Hand Clubs, and other sources, so that Miss Kimball was able to spend over $3,000 a month in a very practical and businesslike way. About a thousand poor people were employed by her industrial office. She had four or five overseers, ten master workmen, 700 spinners, and 200 or more weavers, carders, sizers, knitters and sewers of clothing. By such means they manufactured coarse cotton and woolen goods, and carpets, socks and bedding, heavy jackets and other garments worn by the villagers. In the bakery department, two or three ovens were established, and bread given out at the rate of about 3,000 pounds a day. This admirable work must go on, if possible, until the next harvest, not only in Van, but in a dozen other chief centres, where the wants are now even greater. The slender resources of the surviving Armenians who live in cities have been most generously given, but they are nearly exhausted.

Occasionally, as at Aintab and Mardin, a few Moslems show a humane feeling and open their houses for relief, but such instances are rare, and they scarcely effect the situation.

As for the government, it offers the "Sultan's bounty" in some cases, and evidently seeks to establish a reputation for charity, but the reports from various provinces show that even in such a matter the universal Turkish practices are too apparent. The local officials give the sufferers a small dole of inferior or vermin-eaten wheat for a few days and then stop, saying that the funds have given out, while they them-

XUM

selves pocket a large share of the appropriation. Yet they compel the Armenians to sign receipts that his majesty's generous provision has been duly distributed. There are no public works in Turkey upon which the needy might be employed. So these people—all fellow-Christians—are thrown wholly upon foreign assistance.

Miss Barton telegraphs from Constantinople that the way is at last open for her and her adjutants to take the field in coöperation with those who are already doing so good a work. The stream of supplies must now be greatly broadened. $100,000 a month is imperatively needed to cope with this pressing demand. The watch-word of the hour to every friend of suffering humanity is "Lend a Hand."

THE FLOATING HOSPITAL.

By Rufus B. Tobey.

When the Boston Floating Hospital was first presented to the readers of Lend A Hand it was on paper, and the article treated largely of the possibilities of its work. Now, it has not only made its first voyage, but has been in operation a second season. If the writer had not received the encouragement and endorsement of the Monday Evening Club the matter might have dropped out of sight; but largely because of the approval of the Club, and still more largely because of the unfailing kindness, advice and assistance of Dr. Hale, what was for a time only a name has become a fact, and those who have watched the movement from the outside recognize that our Floating Hospital is one of Boston's institutions.

Dr. Hale has doubtless forgotten that when I reached him on my pilgrimage for funds with which to make the experi-

mental trip, he sent me on my way with a letter of introduction that secured me enough for the second, and before the season closed we had covered five days with marked results. The first trip of the season was made July 25th, 1894, the Hospital being in charge of Dr. J. B. Thornton. 1100 children were given the benefits of a day's medical treatment and outing on the waters of Boston Harbor during this summer, and there was not a case in which there was not marked improvement. Doctors, nurses and the few visitors who were allowed to accompany the patients were unanimous in

praise of the idea and its visible results, and all through the following fall, winter, and spring there came to me letters of gratitude, letters of encouragement, letters of inquiry, and best of all, letters giving and promising financial support for the work of the second season. In fact, the two largest contributions to the work in 1894 were based upon the record of the first three trips, and were received when the season was too far in advance to make additional trips.

Then the second season opened. The work was re-organized because our experience of the previous year had shown

us what we ought as well as what we ought not to do. The funds coming in from various sources were sufficient for thirteen trips, and a balance was left to encourage us for the work of the third season. Last year Dr. Samuel Breck gave the Hospital the advantage of his skill and knowledge and the corps of physicians was largely made up of the staff of the Boston Dispensary. The nurses, under a trained leader, were also volunteers. The fact that the 1478 sick children carried this year suffered from almost every disease incident to childhood, in addition to the harmful conditions of life incident to the poorer sections of the city and the large amount of ignorance on the part of parents, emphasizes the skill, no less than the devotion of both nurses and doctors.

One of the lessons of the first year was for us the necessity of making prominent the *object* of this institution. I believe no city in the world realizes in so many practical ways the demands of the dependent classes upon the philanthropies of its citizens as Boston, but in all the forms of popular summer work the idea of rest and pleasure is (and rightly, too) made prominent, and it was very hard to dissociate the Floating Hospital from an excursion in the minds even of a large number of its supporters. What, then, must have been the feeling of the mother with five children who bright and early was at the wharf, only to be denied admission to the boat. But it was necessary to be seemingly unkind to the well that the sick might have those benefits obtained for them at the expense of so much thought and planning, so much love and sacrifice, and the rule to admit the sick child and its attendant *only* was enforced as strictly as possible, and while there were a few exceptions they were for the most part conspicuous as proving not only the rule, but also that had Briareus and Argus been the keepers of the gang-plank, still some quick-witted North End mother would have escaped detection with a child who was not sick. Still, the number of children indicates *sick* children in 1895, while that for 1894 is the total number.

These people were at first entirely, and throughout the season for the main part, reached by tickets sent to dispensaries, district nurses, Associated Charities visitors, private physicians and drug stores. Each ticket, when presented at the boat, was a doctor's certificate to the child, and the attendant, a necessity at first, soon became a desirability, for the reason that the instruction obtained during the trip was of untold advantage at home, enabling the mother to

care for the child, in most cases, after one trip on the Hospital.

Where did the money come from? Everywhere. The first contribution came from a gentleman from a city on the Mississippi River. King's Daughters Circles, Lend A Hand Clubs, Christian Endeavor Societies, Sewing Circles, Sunday Schools, guests at summer hotels, all contributed to the work. From northern Maine, from Ohio, from Pennsyl-

vania, and of course from all the New England States, contributions came. There were, of course, many large contributions rom persons who were able as well as glad to make them, but the very large number of small gifts was one of the most significant as it was one of the most pleasing incidents of the work, showing, as they did, the interest of the mothers and friends who had little ones to protect, perhaps little ones already protected from all the ills of earthly life, by the Heavenly Father who had lent them for a little while — the interest of those who knew but could not avail themselves of the benefits of salt air and breezes. It was a gospel preached to the "common people," but accepted by all classes. It was thoroughly democratic.

One of the nurses, in writing of some of the cases which came under her care, writes: "The child I mentioned to you, and for whom Mr. A. gave me the $2.00 — her father died about three years ago and left her mother with four little children, one an incurable invalid. She first came to the Floating Hospital through the Dispensary. One of the doctors, being touched by her desolate condition, gave her a ticket for herself. With all the instincts of a mother she thought of the little invalid at home, and took her to the boat. The child had never been on the water before, and the sights and sounds were a revelation to her. The mother had not been for sixteen years. One of the physicians became interested in her, and has volunteered his services for the child indefinitely. Her little face brightens up whenever the boat is mentioned, and she often says "If I only can go next year; they were so good to me."

She speaks of another woman, "an Italian, whose baby was treated for eruptions, caused by the wretched care and still worse method of dressing. The baby was treated, bathed, dressed *a la Americaine*. The mother became finally quite convinced that the ways of the boat were worth looking into and asked for a ticket to come again. The child was visited during the week and quite restored to health by the end of the season."

"Another woman brought a baby to us this year, saying: 'This is Henry; don't you remember him?' No, indeed; he had grown out of our remembrance, but after awhile we did remember a mite of a baby, emaciated, apparently in a moribund condition, which lay in the hammocks almost without motion, but now grown into a sturdy, healthy boy. She often said: 'I shall never forget all that the Floating Hospital did for me and my boy.'"

Dr. Hale is interested in a corporation which for several seasons controlled the Seaside Home. As we were contemplating either a new organization or some existing one to assume altogether the work of the Floating Hospital, he connected us with the corporation referred to. As a result, we hope that the work of this season and hereafter will be on a more stable foundation because thus fostered and cared for. The writer still hopes to take an active part in the work, as heretofore, and bespeaks for the treasury larger contributions still, that the work of the Boston Floating Hospital may be enlarged.

XUM

THE CRAIG COLONY FOR EPILEPTICS.

BY WM. P. LETCHWORTH, LL.D.

In the LEND A HAND for August, 1894, under the caption of "Provision for Epileptics," a history was given by myself of the initiatory movement that led to the founding of the Craig Colony. Some further account of the development of this humane enterprise cannot fail to interest our readers. Although Ohio was the first of the American states to make special provision for this unfortunate class, New York, which followed next, has surpassed its sister state in the breadth and liberality of its scheme, and the suitableness of its plan for the purpose intended.

The Craig Colony, so named in recognition of the public services of the Hon. Oscar Craig, who, at the time the act was passed establishing the colony, was president of the State Board of Charities, is situated at Sonyea, near Mt. Morris, in Livingston County, in the beautiful valley of the Genesee. On account of the fertility of the soil, its easy cultivation, and the salubrity of its climate, this was a favorite region with the Indians, and was more densely populated by them than any other part of the state. In the colony tract are 1872 acres, comprising rich alluvial meadows, loamy rolling tableland, and a goodly tract of timber. There are extensive orchards of choice fruit, including apples, peaches, pears, plums, etc., and ample gardens in which are cultivated every variety of small fruits, including grapes and berries. Centrally through the estate, which is oblong in shape, flows a copious stream called Kishaqua Creek, and there are numerous springs of pure, sweet water.

The aim of the founders of the institution was to establish a colony with plain, convenient, and tasteful cottage dwellings, and not an imposing architectural display of buildings. It was therefore seemingly providential that so large and de-

sirable a property, upon which had already been established what might be called a colony, was found for a site; and it was highly creditable to the state officers charged with the duty of selecting a site that, in spite of strong opposition and criticism in influential quarters, they should have persisted to the end in securing this valuable property to the commonwealth. Previous to its purchase by the state in 1894 the property had been in the possession of the Society of Christian Believers, commonly called Shakers, for upwards of fifty years, and had been yearly improved and kept in a high state of cultivation. It contained two settlements or groups of dwellings, one for men and the other for women, with a general place for worship. In addition to the two groups, there are numerous cottage residences and farm houses scattered over the place, which were occupied by employees of the Shakers. The outbuildings are numerous and capacious, especially the barns, one of which originally cost $10,000 and the other $12,000. There were besides a grist mill and a saw mill on the creek and workshops of different kinds about the place. The largest building is a substantial brick edifice, which was used by the men. This is now called the Letchworth House in honor of the Wm. P. Letchworth, who, from the outset, has been deeply interested in the colony. One of the buildings on the grounds has been named "Tall Chief" after a noted Indian of this title, who, when camping here with a band of Indian warriors on a bright summer day in aboriginal times, designated the place as "Sonyea," a word having in English the pleasing signification of sunshine. In consequence of a decline in numbers, and a desire on the part of the Shakers to consolidate some of their communities elsewhere, this magnificent property was offered the state and eventually purchased by it for the sum of $115,000, after the bill for its acquirement had once been vetoed by Governor Flower.

The views from the Letchworth House, looking across the Valley of the Genesee, with its broad stretches of meadow land, its scattered patriarchal trees, its groves and more re-

mote tracts of woodland, to the hills beyond, which rise in easy succession to the far-off horizon, are exceedingly attractive, and recall the park-like scenery of English landscapes. The well-known landscape gardeners, Olmsted and Eliot of Boston, are preparing plans to develop the estate on æsthetic as well as utilitarian lines.

By an act of the legislature of 1895 the board of managers, originally consisting of five members, was enlarged to twelve, and so distributed as to represent each judicial district of the state. Dr. Frederick Peterson of New York is president, Mrs. Charles F. Wadsworth of Genesee, chairman of the executive committee, and H. E. Brown of Mt. Morris is secretary. There are three women on the board. The traveling and other expenses of the managers are refunded, but they receive no pecuniary compensation for their services.

Dr. Wm. P. Spratling was appointed medical superintendent of the colony by the board of managers in November, 1894, he standing highest on the list in a civil service examination, in which there were numerous competitors. He is authorized by the statute to appoint a steward and a matron, and to employ a bookkeeper and such other teachers, assistants and attendants, as he may think necessary or proper, economically and efficiently, to carry into effect the design of the colony. Dr. Spratling is well qualified to discharge the duties he has assumed. He was connected with the Hospital for the Insane at Morris Plains, N. J., in different capacities, for five years, and resigned the position of medical superintendent there to enter upon private practice in New York city about two years before he was appointed superintendent of the Craig Colony. While in New York he was engaged as lecturer on nervous diseases at the New York Post-Graduate School, and assisted in Nervous Department, Vanderbilt Clinic. He entered upon the study of nervous diseases and epilepsy as a life work. Immediately after his appointment to the Craig Colony he visited Bielefeld in Westphalia, and spent several weeks in that institu-

tion, studying its methods and familiarizing himself with its system. In 1887 Dr. Peterson also spent some time at Bielefeld, and these two gentlemen, as well as the board of managers, strive to keep informed of advanced methods in the treatment of epilepsy in all institutions where epileptics are received.

In consequence of a lack of appropriations, little was done in the way of improvements to the colony during 1894. The Shakers relinquished possession of the property and removed from the place in the spring of that year, but retained the privilege of carrying on farming operations for that season.

Out of the appropriation made by the legislature in the winter of 1895, the larger of the two groups of buildings has been remodeled and put in order for the reception of patients. They are warmed by steam instead of stoves as formerly, are lighted by electricity, and modern culinary and laundry appliances have been introduced. A sewage system designed on modern principles, with ample filtration beds and capacity for a large increase of population, has been provided, as also an abundant water supply, which includes two systems—one supplying water from the springs for drinking and culinary purposes, and the other from the creek for other purposes. The water from both sources is pumped into an elevated iron tower, with an inner and an outer compartment, having a total capacity of 100,000 gallons, and thence distributed by a strong gravity force throughout the colony. The Letchworth House is provided with rain baths, so as to accommodate both sexes alternately. All the improvements have been made on modern principles, and the money of the state has here at least been economically and judiciously expended. The buildings as they now stand will accommodate two hundred patients. Up to this time the state has expended on improvements $73,000, which is at the per capita rate of $365 for buildings. Having provided a water supply, sewerage system, and an electric plant for a large colony, the per capita expenditure for buildings

XUM

will hereafter be comparatively small. Application has been made by the board of managers to the present legislature for means to erect during 1896 four new cottages, as also a hospital building and a mortuary, and to extend improvements.

A census just completed by Dr. Charles S. Hoyt, superintendent of state and alien poor, shows the aggregate number of dependent epileptics in the state to be 771, exclusive of insane epileptics,—417 males and 354 females. Of this aggregate, 427 are in county and city poorhouses, 152 in institutions for feeble-minded, 109 in other institutions throughout the state, and 83 are in family care, receiving public outdoor relief.

The first patient was received in the colony January 27th, 1896, and the quota of the different counties apportioned on the basis of 200 will soon all be sent in. There is great pressure for admission of children, and young persons of both sexes.

In admitting patients a selection is made of those who are most likely to be benefitted by the colony treatment in preference to those broken down with disease or age and those bordering on insanity or dementia. No private patient will be admitted among the first two hundred, although there has been an extraordinary number of applications from such. These have come from other states as well as from this, and from Canada, Japan, China, Burmah, and Yucutan. This institution will doubtless eventually prove of greater benefit to a class who, though not entirely dependent, are on the verge of becoming so through their infirmity than to those who, after a long struggle to maintain their independence, have sunk into hopeless imbecility and been shifted to the poorhouse. If, in the first stage of his disease, the epileptic is admitted to a colony such as Bielefeld has proved to be, and which it is hoped the Craig Colony will become, he is within reach of all that science can do to cure him or to ameliorate his condition. He is at the same time surrounded by those who, being similarly afflicted, can sympathize with

him. He is, moreover, permitted social privileges with his own class and to be employed in whatever manner is most likely to benefit him.

If those most interested in the colony succeed in their aims, it will be not only one of the most beneficent, but one of the most attractive institutions in the country. This can be attributed in a large measure to the fact that the idea of a colony and cottage life has been strictly adhered to, and the institution developed on the lines of domestic life.

It is too early to speak of the industrial life of the colony and its theory of discipline and government, but it is sufficient to say that it is intended to make it a model institution for the treatment and care of epileptics.

THE POOR COLONIES OF HOLLAND.*

BY J. HOWARD GORE, PH. D. †

The poor colonies here described are not a creation; they are a development. They have not been elaborated out of speculation as to what they ought to be, but forged into their present organic form under the fire of criticism and the shocks of adversity.

General van den Bosch, very soon after the devastating war which was terminated by the battle of Waterloo, saw in Holland thousands of families reduced to helplessness and poverty. He realized that workhouses as well as poorhouses very often feed pauperism; that they systemized it, place their stamp of recognition, if not approval upon it, and by so doing increase it. Moreover, these provincial or munic-

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† Dr. Gore was the United States Commissioner-General at the International Exposition at Amsterdam in 1895. The information embodied in this article was collected by him during a visit to the poor colonies in July of that year.

XUM

ipal agencies were usually located in large cities into whose overcrowded streets the released or acquitted paupers were cast adrift to again become amenable to the poor law.

The problem, therefore, that presented itself to General van den Bosch was how to help the poor in their life struggle, not merely how to help them to tide over the demands of a single week or month. The first point that received decision was, that in whatever shape his hopes might be ultimately realized the location at least should be in the country. If the land is improved by man, he reasoned, then man can be improved by the land.

Through his influence, and chiefly through his instrumentality, there was organized in 1818 the Society of Beneficence (*Maatschappy van Veldadigheid*). Very soon thereafter the society purchased a large of barren uncultivated heath, which, with additions subsequently made, now contains 5,100 acres. It is situated near the centre of the kingdom, northeast of Zuyder Zee, about 5 miles from the town of Steenwyk, and at the junction of the three provinces, Drenthe, Friesland, and Overyssel.

With the alluring motto, "Help the people improve the land," considerable enthusiasm was aroused, and in a short time there was enrolled a membership paying annually into the treasury of the society $22,000. The organization was in such a prosperous condition, and it was able to do so much for its beneficiaries, that it attracted the attention of the state. The proposition was soon made that the society take charge of the wards of the Government, that is, the beggars, foundlings, and orphans. The conditions offered were so favorable that the society accepted them.

It was at once realized that it would be unwise to put those declared by judicial acts to be incapable of self-support by the side of others who were being encouraged to believe in their ability to become sooner or later not only independent but contributing members of society. Consequently the organization, in order to keep these two classes apart, secured land and established two beggar colonies—

one in Overyssel, named Ommerschans, and the other in Drenthe, named Veenhuizen.

At the two latter the society continued the generous policy which it had already inaugurated. Thus the beggar colonies became popular, and a man released at the expiration of his sentence did not rest until he succeeded in securing a second conviction. It therefore became necessary to add to each sentence such a term of imprisonment at hard labor as would efficaciously rob the stay at the colonies of the greater part of its charm.

Besides acting as an encouragement to begging and profligacy, the generous policy of the society toward the beggar colonists had a worse effect. There was so much said in police and court circles about the beggar colonies that people failed to discriminate between them and the free colony. They thought the Government was meeting all expenses, and soon lost interest in the institution which relied for its maintenance upon their contributions, and so it became a sort of state asylum. The free colonists felt that they were being placed on the same footing with a convict class, at least in the minds of many, consequently the institution which was originally intended to act preventively against pauperism by helping sinking families up to a livlihood — earning condition — now acted repressingly against this very class.

In this condition of disrepute into which the free colony fell, colonists were so slow to take up the lands of the society that it was compelled to farm them itself, using the weak, unwilling members of the other colonies. This resulted in great loss to the society. It was not possible to break the contract with the Government, and an organization was needed to administer the conditions growing out of this contract.

In 1843 a re-organization was effected. Prince Frederick of the Netherlands accepted the presidency and secured such special favors from the Crown, such as the contract for making all coffee bags used by the chartered Dutch India Com-

pany, that the financial condition of the colonies rapidly improved. This, however, not only awakened hostility on the part of the factories throughout the kingdom, but it also transformed the agricultural colony into a manufactory and made mechanics instead of farmers. The usual result of the combination of such diverse purposes soon came and the society found itself in 1856 in debt to the amount of $3,000,000.

The state realized that it had been greatly benefited during this period, and also gave the society $1,500,000 with which to pay private creditors 65 per cent. of their claims.

A complete re-organization followed. Ommerschans and Veenhuizen became government property and a complete disunion of the beggar and the free colonies took place. Naturally this experiment was looked upon as proving that agricultural colonies can not succeed. This prejudiced opinion should be kept in view in order that one may fully realize how handicapped the present organization is in its struggle to do good.

Still, the experiment had attracted the attention of philanthropists and even of other governments. During this time the colonies had been visited by official commissions from France, Austria, and Scotland.

The organization as at present constituted dates from September 15, 1859.

The underlying principle in the revised scheme seems plainly to be to assist the destitute in meeting his wants, and the wants of all who depend upon him, without suggesting a feeling of dependence without disturbing the family relations.

It is likely that the affections as well as the exigencies of life, which have so effectually kept the Dutch families intact, have been potent in forming the conditions under which they began to dispense their benefactions; nor is it at all improbable that the large Jewish population, among whom the family ties are extremely strong, has been instrumental in giving directions to the elaboration of the systems now in vogue.

The entire conduct of the affairs of the society rests with a commission of five persons, one of whom is designated as chairman and another as secretary. This commission meets at regular intervals, either in Amsterdam or at the colony. It fixes the salaries of all employees, but selects only one, the director, who, being responsible for the faithful discharge of all duties by his subordinates, has the right to choose them.

All contracts are made by the commission, and, in short, it has all the rights and privileges of an ordinary corporation. It realizes that it is administering the affairs of a company to which a large number of persons make annual contributions, consequently it considers with great care all propositions which look toward a change of policy or the venture of money.

In order to keep the contributing members of the society in close relations with the work which is being done, there is a general meeting held annually in Amsterdam, to which each branch society sends a delegate. This delegate has one vote for every twenty members in his local society.

These branch societies are the outgrowth of a club system. It was ascertained that a house and land enough for the support of one family had originally cost the society about $680, hence it decreed that whenever any person or party of persons paid into the treasury this sum of money he or they could have the privilege of sending to the colony one family, which should be retained there without further cost to the sender. Since it was not easy to find persons ready to contribute so much at once, a clubbing system was proposed and annual fees paid — in amount equivalent to the interest of $680 at 3 per cent. Thus it happens that for each multiple of twenty represented in the membership of a branch society or department it has a ward at the colony, and hence the supporters of this ward as well as the branch society should have a vote in the general meetings of the organization.

For every $20.40 annually contributed a department has the right to send one family to the colony, and this family

remains there as long as this sum is paid. In return for this contribution the department receives reports periodically from the director regarding all of its families, with a statement showing the financial status of each. If attention is called to a needy family in the neighborhood in which there is an organized department with a sufficient sum to its credit with the society, the head of the family is sent to the colony on a tour of inspection. A railroad ticket is furnished him and all incidental expenses paid. If he returns favorably impressed, the entire family is given transportation thither. This time the trip is made by water, since this is cheaper, and time is not an important element, and one can go from almost any point in Holland to any other by water. This entire expense is met by the department which sends the family.

Upon arrival a house is provided and the immediate wants of the household attended to — not in the shape of gifts but advances, which must be paid for in instalments according to conditions previously made known to the newcomer. He is also supplied with a sheep (ewe), which can be pastured on the society's farm for a small sum. On this he makes weekly payments. The purchaser is advised to insure this animal in the general funds of the society, so that in case of death it can be replaced without loss to the owner. At the very beginning a man is invested with the feeling of ownership, and a way is provided by which, with due economy, he may meet his obligations.

In passing it might be said that the ewe of Holland takes the place of the goat. The milk is quite as good and, in addition to the increase, the sheep yields wool enough to assist in clothing the family.

All the wage-earning members of this newly arrived family are at once put to work on one of the society's farms or in some of the shops or factories operated by it. Idleness is not tolerated. The children must be either learning a trade or be at school. Although the free-school system originated in Holland, the spirit of individual liberty is so

current that no successful attempt has been made to institute compulsory education. But within the colony the people are subject to the regulations of the colony. Even if a boy's parents intend that he shall become a farmer, he must learn some simple trade, such as basket making, because there is so much time during the long winters when the farmer can not be at work in the ground. It is therefore well when he can occupy himself at this time with some profitable indoor occupation.

Wages, such as are current in the vicinity of the colony, are paid weekly, after having deducted: The instalment on the debt incurred upon arrival; house rent, not exceeding 20 cents; 1 cent infirmary fee for each person; 4 cents for clothing fund; and a reserve for the family emergency fund, equivalent to 10 per cent. of the gross earnings. That all transactions may be thoroughly understood each debit and credit is entered in a pass book.

In this connection it is interesting to note that the boys and girls, even while serving as apprentices, are paid for each merchantable article they make. If a boy makes a good basket he knows exactly how much he will receive for it; but should the work be defective, his compensation will be less. This of course furnishes an important stimulus to put forth best endeavors and also tends to hasten the coming of the time when faultless jobs can be turned out.

After two years of probation, if the head of the family has given evidence of industrious habits and a commendable desire to pay his debts, he is promoted to citizenship, and is called a "vrijboer," or "free farmer." If there is a place available he is put on it—a farm 7.7 acres—apparently a small one, but it is so fertile that it will readily support an ordinary family. This plot of land is either one just vacated for some reason, or else it has been in the hands of the society; therefore it is not barren, but is provided with such planted crops as would have been in place in case the tenancy had begun months before. If the occupancy should begin in midwinter, the farmer is furnished with fodder for

five months, enough rye to sow 2.4 acres, and 33 bushels of potatoes. Again, these are not gifts; he becomes responsible for their cost as well as for the cow which was provided him. His wants are not magnified by the feeling that all he receives are gifts. He has just passed through the ordeal of paying debts on the instalment plan, and fully realizes the pressure of debt and the slow and tedious process of removing it.

In return for the improvement made during the probationary period the farmer is admitted into new privileges. He has the full enjoyment of his farm, cultivates it as he deems best, can work for others when he can spare the time, even going outside of the colony with the consent of the director, and has a vote in electing a delegate to the colonial council, while the only added burden is the rent for the land and a somewhat larger payment on his debts. The rent of course varies somewhat with the condition of the house and the fertility of the land, but the average annual rent is $20. The payment on his indebtedness is only $4 a year. In addition to this, he must each year put on the land $14 worth of manure, but this item is remitted in case he owns a cow and is duly saving of all manure.

It has been the purpose of the society to have all the houses alike and each plot of ground as desirable as any other. But this is impossible. Some of the houses are comparatively new, yet the older ones in many cases are more favorably located with respect to school and church. As is usual in Holland, the stable, barn, and house of the small farmer are all under one roof. One can step directly from the barn into the house, but the former is kept so clean that one would hardly notice that the rooms were put to different uses were it not for the surrounding furniture and utensils. The barn is large enough to house the entire products of the farm, the cow naturally not requiring much space. The house itself has two rooms and an attic—one used for a kitchen and dining room and the other for a sitting room and bedroom. The bedroom feature is not ap-

parent, for, as is usual in this section, the beds are shelves in a closet, so that during the day when the closet doors are closed no suggestion of a bed can be seen.

The local department has the right to designate who shall be sent to the colony from its district, and the colony must accept the family sent. But the board of commissioners can, whenever it deems it best, dismiss or eject a tenant, whether he be laborer or farmer.

The department is responsible for the debts of those persons whom it placed in the colony, but it must receive from the society's officers quarterly reports of all its wards. These reports must indicate whether or not the conduct of each family concerned was satisfactory, how much it owed the society, and what change took place in the account during the preceding three months. If in any case the indebtedness should persistently increase, the department can announce its intention to withdraw all further assistance, but this does not exempt it from the payment of all accrued debts.

A man ordinarily can not remain in the colony as a laborer more than two years. If he fails in this time to give evidence of the possession of those qualities demanded of a farmer he must leave. But once admitted to the farmer class he may remain so during good behavior. There are several cases in which, after the death of the head of the family, the widow continued as tenant; and in one instance at least a son, after having attained majority, married and retained the farm.

That the conditions are regarded as favorable may be seen from the fact that of the 284 families residing in the colony in 1894 three classed as laborers failed to qualify as farmers and hence were dismissed, while not a single farmer moved away.

While the lands of the society have been spoken of as the colony, there are in reality four subdivisions so important that each has its separate name; they are Frederiksoord, Wilhelminasoord, Willemsoord, and Colony Number Seven.

XUM

The principal offices are at the first named, which is also the one nearest the town of Steenwyk.

The person immediately in charge of the colony, and who is responsible for the conduct of its affairs, is the director —at present Mr. Job van der Have. His duties are clearly defined in the regulations of the society under nineteen distinct heads, but they may be summarized as follows: He conducts the correspondence; executes the orders of the board of commissioners; looks after the receipts and expenditures; keeps a double-entry account with all the departments and employees; provides for the maintenance, liberty, and safety of the roads, bridges, waterways, farms, and open squares; protects the real and personal property of the society; controls the public health; inspects the schools; cares for the external interests of public worship; appoints or discharges all officers of the society denominated second class; makes up the budget for the coming year; formulates plans for the furtherance of the best interests of the colony; keeps a close watch over all the factories of the colony; in short, does everything that can possibly be done for the welfare and comfort of all concerned.

The director has such clerical help as is needed, including a book-keeper, on whom falls the task of keeping several hundred rather complicated accounts. Then he has directly under him subdirectors, each of whom has immediate charge of one of the seven districts into which the colony is divided. The subdirector gives to the bookkeeper a weekly statement showing the amount of services rendered during that week and by whom. From these statements the book-keeper makes up the credit sides of his accounts.

These officers have a still more important function. They, from frequent inspections, determine whether each farmer is getting the best possible yield from his land. If not, they give such advice as will enable him to farm more successfully. The undivided tracts, or large farms, are directly under these subdirectors, and, since the laborers are employed on these farms, it is they who are in the position to

make the recommendation which, at the end of the two years already mentioned, either promotes the laborer to citizenship or dismisses him from the colony.

The council of the directors in agricultural matters is more than mere haphazard guessing. One of the Government agricultural experiment stations is located in the colony. Here experiments are conducted to determine specifically the best treatment of the soil in that immediate neighborhood and the kind of seed best suited to the land and the climatic conditions which there exist.

In addition to this schools of agriculture, of horticulture, and of forestry have been erected in the colony through the beneficence of General van Swieten. Here excellent instruction is given in the subjects usually included in the schools named. To boys from the colony tuition is free. The colony is benefited not only by the amount of information directly imparted to the pupils, but by the example continually before the eyes of all the colonists, especially in the improved methods of vegetable culture. The value and importance of a garden to the household is emphasized by example as well as by precept. Holland has been compared to a vast garden, but in its vastness the vegetables that thrive in one part may be failures in others, and so the colonists coming from one part of the kingdom are saved the costly lessons of experience by having before them the fruits of careful experimentation.

The gardens of the School of Horticulture have, in addition to useful vegetables, ornamental flowers, and the daily or frequent sight of the gay flower beds has awakened in many a responsive love for the beautiful, until now a large proportion of the houses have either a bed of flowers in the front yard or else potted plants in the windows. The officers of the society appreciate the elevating influence of beautiful surroundings, even if limited to a few bright flowers, and so to encourage the care and cultivation of them they give each summer several prizes for floral displays.

The statement should not be omitted that prizes are also

XUM

awarded to farmers for the general appearance of the farm, condition of live stock, and yield of grain per acre.

Pupils of the School of Forestry have an excellent opportunity for becoming acquainted with the practical side of their chosen profession in caring for the 943 acres of forest in the colony; and in obtaining the manual skill demanded they also have a chance to earn some money, for since the forest needs this care all time given to it, over and above what is required as a part of the course of study, is paid for. In Europe the subject of forestry receives considerable attention so that the graduates of a good school readily secure situations.

In the colony there are also such public schools as the state usually provides for communities of this size, and all children must attend school, at least until they can read and write.

From these last remarks it will readily be seen that the policy of the society is to place the coming generation in a self-supporting condition. It is realized that the class of men who come to the colony as well as the age at which they come is such that their existence in the world must be at a cost to some one. But the society endeavors to reduce this cost to a minimum, and better than that—to so educate their children that they may never be a burden to the community. If this principle could be completely put into practice, pauperism would have the life of only one generation.

The society is absolutely free from religious bias. It has within the colony a Protestant and Catholic church, and provides for the maintenance of both. But while the colonists are permitted to elect their church, they are required to see that their children are more than mere attendants upon service, for one of the rules provides that all children must know the catechism of their particular faith before the age of 14 is reached.

Since the majority of men who are sent to the colony are those who have passed through a life struggle of greater or

less duration, they are of middle age or older. They are also people who have been obliged to undergo hardships, and for most of the time with insufficient nourishment, consequently they soon reach a helpless old age. It has been impossible in a short period of residence in the colony, even under the excellent system there in vogue, to lay by anything for these years of enforced idleness. The society has therefore erected an "Old Folks' Rest," and agrees to pay so much weekly toward the support of those unable to work. The colonists are urged to aid in the maintenance of this home, and they cheerfully meet the appeal to the extent of their ability. They know from recent experience the value of aid and the sweetness of charity.

At the time of my visit in July, 1895, there were 1,826 people in the colony. They were grouped as follows: Farmers, 199 families; laborers on probation, 85 families; individual laborers, not belonging to the foregoing, 165 persons.

During the preceding year there had been 35 births and 24 deaths in the colony, and 46 young men withdrew to accept positions or regular work outside.

To govern this large body of men, coming from all parts of the kingdom and bringing with them the traditions and habits of their native villages, is no simple matter nor can it be an easy task. It has been simplified somewhat by the society and made easier by calling on the colonists themselves to see to it that the rules were observed. In these regulations it will be noticed that there is a strong infusion of the golden rule, and the purpose is manifest to throw around the rising generation those influences which will lift it out of the helpless state. The rules forbid—

1. Disobedience, insubordination, or insult offered any officer of the society or any of its employees.
2. Fighting or disturbing the peace in any manner.
3. Drunkenness.

The fine inflicted for a violation of either of the above is from 10 cents to $1.20, or imprisonment for a period of

XUM

from one day to three days, for the first offence and ejection from the colony for a repetition.

4. Absence from the colony in excess of the permissible twenty-four hours, or of the leave granted by the director.

A fine of from 4 to 20 cents for each twenty-four hours of absence over and beyond the leave is imposed, or an imprisonment as above. In this connection it should be said that this, as well as other rules, applies to the resident officers of the society. The director can not absent himself for more than one day without the written consent of the president of the board, and the under directors, clerks, and all employees must obtain permission for similar absences from the director.

5. The occupation of quarters or buildings without the consent of the director.

The chief purpose of this rule is to compel the grown members of the families to live with their parents and not where fancy might lead them. Then too, single men are occasionally admitted to the colony and it is necessary that the director should know where they are located, and this would be impossible in the absence of such a regulation as the one just given. This is deemed of such vital importance that its violation is followed by immediate dismissal.

6. Loss, destruction, theft, or pawning of the property of another calls for the restoration of the property or its value, and a fine varying from 20 cents to $1.20.

A second offense brings about either imprisonment or ejection.

7. Injury to the morals of another condemns the offender to prompt dismissal.

The infraction of this rule is the one most dreaded. As can be inferred the majority of the colonists belong to a lower class, and their conceptions of morality and virtue are not so clear in their minds as to inspire proper conduct in the absence of such a regulation.

8. Wanton wastefulness, carelessness, and laziness are

punished by imprisonment with a notification to that effect to the department which sent the offender.

No fine is imposed in this instance for the good reason that a person so worthless as to fall under the condemnation of this rule would not be in a position to pay a fine.

9. Refusal to pay his debts to the society demands a confiscation of the debtor's property and its sale.

But the society is extremely indulgent. It makes due and charitably due allowance for crop failures, sickness, or unexpected losses of any kind. At no time does it lose sight of the fact that its purpose is to help, and in all of its safeguards and efforts to protect itself there is evident an incentive directed toward the borrower to pay his debts. For a cash payment, made before it is due, of $8 he is given credit for an additional 80 cents, and the inability to meet his obligations brings to the farmer such special advice and encouragement from the authorities as will insure better returns from his farm in the future. This aid I know is efficient, for in looking over the accounts of a large number of the farmers I noticed only one who owed as much as $200, while I am sure that the average indebtedness was not one-fourth of that amount.

Before getting too far from the subject it would be well to explain how the rules above given are enforced.

All questions pertaining to the welfare of the community, the trial of offenders, and matters of local interest are in the hands of a council consisting of the director, who is ex officio president; the bookkeeper, who is secretary; the treasurer of the society, and one delegate from each of the four subdivisions of the colony. These delegates belong to the farmer class and are elected annually, the laborers not having any vote in this election.

The laborer is not disfranchised in the election of state or local officers; this matter is beyond the jurisdiction of the society, nor is one released from his obligations to the state or province by being a member of the colony. However, the code of the colony is so satisfactory that all infractions

XUM

of law and order within its domain that can be punished by its provisions are left to it.

The practical question comes, What does all this cost?

The last balance sheet, that for 1893, shows that the estimated value of the property is $533,274, and the indebtedness $43,380.

The receipts are $13,826.58; the expenses $16,654.78. That is a deficit for the year of $2,819.20, or $1.54 for each inhabitant.

To see how the inhabitant is taken care of, and to what extent, the accounts for one week of two extreme cases are presented:

A family of seven persons, in which there were four above 15 years, two above 10, and one under 5, earned in one week during the winter season $4.36. From this amount the following showing was made:

Instalment and house rent	$0.56
Infirmary fee	.07
Clothing	.28
Ten per cent. for reserve fund	.44
Potatoes	.64
Cash	2.37
Total	4.63

If 80 cents a week were allowed for bread, they would have a surplus of $1.75 for sundry clothing and incidentals.

In the other family there were also seven persons—three above 15, one above 10, two above 5, and one under 5. During the same week they earned $2.36, and spent as follows:

Instalment and house rent	$0.56
Infirmary fee	.07
Clothing	.28
Ten per cent. for reserve fund	.24
Potatoes	.77
Bread, from the colony bakery	.87
Total	2.79

That is 43 cents more than they earned. Because of the number of nonearning members of this family it was allowed $1 a week, so that it had an actual balance in its favor of 57 cents.

As already said, these are perhaps extreme cases and represent two distinct types. In the first cited the man came to the colony when young, his children were born there, and all were accustomed to habits of industry and frugality. The rooms of their house were cosily furnished, a large mahogany chest of drawers represented the savings of many weeks, the omnipresent clock was ticking against the wall, and a rug covered a part of the floor.

The head of the family had been a mechanic, grew up in a city, and, having failed in his efforts to support his family by his trade, came to the colony later in life. He was, therefore, not used to farm work, and, besides, was disheartened by the recollection of having once failed. But notwithstanding these disadvantages this entire family was provided for, educated, and trained for usefulness at a total annual cost of $52, or less than $8 for each member. An examination of the entire yearly expenses of the colony will show that the average expense for each person there is only $9 a year. This average of $9 does more than feed, clothe, and shelter these needy persons; as has been repeatedly said, it educates the young, gives them religious instruction, and provides them with a bread-winning trade.

XUM

INTELLIGENCE.

THE LEND A HAND CLUBS.

LEND A HAND CONFERENCE.

The quarterly conference of Lend a Hand Clubs was held at Unity Church in Lowell on the 1st of February, 1896. In spite of a heavy snow storm, which prevented the attendance of many delegates from the more distant towns, a good audience was present.

Miss Wood of the entertaining Club spoke a few words of welcome, first to Dr. Hale and Mrs. Whitman for the direction which the Clubs had received from them, and then to the delegates from other Clubs, whom she welcomed to Lowell. Dr. Hale expressed the thanks of the delegates for her greeting, which, he said, showed the unity of feeling among all the Clubs. The meeting was then opened with prayer, and the mottoes were repeated.

Dr. Hale gave a very brief account of the origin of the Clubs, and of the way in which they had spread all over the world. He spoke in some detail of a Club of men at Tien Tsin in China, and of the Club formed among Armenian girls in 1886 by Dr. Grace Kimball. He said that he believed that the parts of the world in which would be found most silver crosses, in proportion to the population, were California, the Sandwich Islands, and perhaps Texas.

After some account of the monthly meetings, which are held at the LEND A HAND Office at noon on the last Monday

of every month, the reports of Clubs were called for. Twenty-nine Clubs were represented by delegates, who reported as follows:

ARLINGTON.—The first meeting of the Arlington Together Lend a Hand Club was held October 23, and the meetings have continued fortnightly since, with from twelve to twenty members present. Our help extends in various directions, some of which are the Montgomery School at Alabama, a small sum to increase the number of books in the library at Manassas, a donation of $15.00 to the Armenians, $16.00 a month to a worthy family in our midst, $10.00 as a Christmas present to an afflicted shop girl, to help her over a hard time. We have paid the price of admission to our newly-organized Woman's Club for several friends, who otherwise could not avail themselves of the pleasure, and other cases of need that have come to our notice. We held a Calico Party a short time since, clearing the sum of $100, thus keeping the treasury full, which will help greatly in the good work in which we are all interested.

The Clover Club numbers fourteen active members and seven honorary members, to be called upon in cases of emergency. Meetings are held fortnightly, beginning November first. For the last eight years the Club has furnished a ward in "New England Hospital for Women and Children," Roxbury, with bedding and necessary linen. A yearly contribution of $25 is made to the Montgomery Industrial School, Alabama, and donations of infants' garments sent to Maternity Hospital, McLean Street, Boston. Materials for kindergarten work have been furnished to a Home for Crippled Children, Arlington. We also help needy cases in the town. The Club treasury was replenished this fall by a concert given by the Pierian Sodality of Harvard, followed by a dance, which netted the Club $55.00.

BOSTON.—The Martha and Mary Club was formed November, 1894, at the suggestion of Dr. Hale, to carry on work began the previous winter, when there was so much distress among sewing women. We received our name

from Dr. Hale, to show his recognition of the much-needed part chosen by Martha of the Scripture.

Our work is to provide sewing for destitute women. We helped seventeen women this last winter, spending about $200, and are helping about fourteen this season.

We have ten active members, who meet every Thursday from nine to five P. M., at Parker Memorial building, in a room admirably fitted for our work, which we are allowed the use of gratuitously by the Benevolent Fraternity of Churches.

We cut the garments and give them out in bundles to needy women to make, paying them seventy-five cents in money and giving them twenty-five cents value in the finished garments, which are on sale during the day at the work room. They make underclothing for men, women, and children, aprons of all kinds, wrappers, pyjamahs, and children's dresses. Many of them are cut to order.

Our money to pay these women and buy materials is raised by subscriptions from our friends and charitably disposed persons, and from the sale of the garments made by the women, which are sold for but a slight advance on the cost of the materials used. Thus far this winter we have raised $116.50 in subscriptions, and have realized $32.57 by sales of garments, with about $25.00 still due on orders not yet completed.

Besides this work, the Club furnished a table at a fair held in December in aid of the Home for Intemperate Women, Brookline, which returned $125 towards this good cause.

We are also much interested in an old lady seventy years of age, who has seen better days, but is now in destitute circumstances, and we are trying to raise the amount needed for her admission to the Home for Aged Women in Boston.

We have already $60 of the $150 necessary for this purpose, with the last $50 provided for.

They feel sure that they shall accomplish their desire and

have the old lady settled comfortably for the rest of her life, before the close of the winter.

The Club has made a small donation in response to the circular sent by Dr. Hale asking for help for the Armenians. We also furnish a member on Saturday for the serving-counter at the Noon-day Rest.

Dr. Hale, as the president of the Welcome and Correspondence Club, reported that the members meet every Thursday morning to do anything which the interests of the church may seem to require,—chiefly in conducting the large correspondence of the church and in welcoming the strangers who come there. But they may go to the public library for a book, arrange a Sunday-school festival, or receive at a party, or go to visit a poor woman whose child is dead. The other day they were with him at the Female Asylum, to give two rings to the children on Twelfth Night. They were the seventy-ninth and eightieth rings which had been given to the orphans in that home in the last forty years. When it was necessary for him, as chairman of a committee of the Massachusetts Convention of Congregational Ministers, to send out a hundred circulars to different parts of the state, the ladies of the Club furnished him with these letters in writing, so that he did not have to send a printed circular. In a word, there is nothing which the minister of a working church has to do with which these ladies are not acquainted and where they do not have a part.

COHASSET.—The Lend a Hand Club was formed January 16, 1894, composed of eleven boys and girls, whose ages ranged from seventeen to twenty, and the teacher of our Sunday-school class. Now there are fourteen members.

The work during the first year was principally for our Sunday-school library and the Montana Industrial School.

In January, 1895, we joined the Central Club.

In February we gave as an entertainment, "Aunt Jerusha's Family Album," netting twenty-six dollars. Of this we sent five dollars to the Newfoundland sufferers.

XUM

In May we gave a whist party with refreshments, but no prizes.

In June there was a strawberry festival.

On July 28th we gave new contribution plates to the First Parish and society.

In October we gave a cut glass vase and flowers to a friend who was very ill.

In December we furnished a table at the Christmas sale given by the Ladies' Charitable Society. We cleared twenty dollars, which we gave to that society.

In the fall six of the girls learned a short farce, entitled "Six Cups of Chocolate," intending to give it as an entertainment for our own benefit. As the committee for the Parish Party were in need of an entertainment, we gave it for them.

Two members of the Club decorated the church each Sunday until November 24th, when we engaged flowers from a conservatory until April.

After Sunday-school we give these to some one who, through age or illness, is unable to attend the church services.

At present, each night after our business meeting, we read some of Longfellow's poems.

DEDHAM.—We have seven Clubs now, the "Send Me," "What She Could," "Lend a Hand," "Willing Workers," "Golden Rule," "Good Will," and "Little Helpers."

They are all busy with a variety of charity work. Boxes of clothing and books have been sent, and are to be sent, to the colored educational centres in the South. The appeals from hospitals are attended to; Armenia has not been forgotten, and our local charities have had considerable attention. One Club had a Christmas tree for twenty poor children, from which each child received something warm to wear, something pretty, and something good to eat.

Our youngest Club is pricking cards for the summer playground children. All the Clubs united and held a sale in the autumn to obtain money for the work of the winter.

"The What She Coulds" are to have a second entertainment on the 21st of February. We look to them often for financial help.

The Little Helpers are also preparing for a sale on the 29th, in order to get more money with which to buy cards to prick.

LOWELL.—The Unity Lend a Hand Club, as a whole, gave money to assist in defraying the expenses of a Thanksgiving feast, given at the rooms of the Ministry-at-large on Thanksgiving evening. It also held a Christmas Bee at the vestry of this church on the afternoon of Friday, December 13, for the purpose of preparing presents for very poor children. The members sat around various tables, busily engaged; at two tables dressing dolls, at one table filling candy-bags, at another pasting pictures in scrap-books, and at another making worsted balls. The Busy Bees, the youngest ten, had previously made, in November, a number of worsted balls, under the direction of the Ready Ten. Another table was covered with second-hand clothing, books, toys, and games, which had been brought by the members. Some members of the Ready and Emergency Tens met a few days later to pack the presents in bundles, which, on Christmas eve, were carried to fifteen families.

On Friday evening, Jan. 11, the Club gave a Christmas tree to the children of the Sunday-school, furnishing the tree, the presents, and the supper. The Social Ten provided the music and other entertainment. Some members of the Club dressed sixteen dolls for the Christmas tree of the Ministry-at-large.

The Club also pays the expense of cleaning, once a fortnight, the rooms of a poor family. The family consists of a father and six children, who are motherless.

The Social Ten, consisting of the choir and fourteen young men, and lately formed, provided music for the Christmas festival of the Ministry-at-large; assisted at the Christmas Bee, and are now preparing an entertainment soon to be given for the benefit of the Unity Lend a Hand Club.

XUM

In November, the Ready Ten assisted the Women's Alliance in giving a tea party.

The Emergency Ten arranged a musical and literary entertainment given at the Free Church of the Ministry-at-large on Thanksgiving night. They also arranged and conducted the last bi-monthly meeting of the Lend a Hand Club.

The Busy Bees, composed of children from three to four years of age, meet frequently under the direction of members of the Ready and Emergency Tens to prepare scrap books for the children of the day nurseries. They also sent to their correspondents in Texas a complete winter outfit of clothing. At Thanksgiving, a boy seven years old, selected at the market a turkey and a variety of vegetables for the family of a confirmed invalid. Besides buying presents at Christmas for the lonely and for an invalid, they have sent fruit, flowers, and delicacies to the sick. At New Year's they subscribed to the *Youth's Companion* for a year for a poor boy, who has a great love for reading.

LYNN.—There are seven Home Libraries in Lynn, and one or two young ladies take charge of them, going every week to meet the children who use the books. There was one group of boys from fourteen to seventeen years old, for whom it was hard to find books, and we gave twenty-five dollars for that purpose.

MARLBOROUGH.—The American Band reported much done by a Club of small boys. Full report next month.

ROXBURY.—There are ten members of the I. Q. H. Club, and the work is mostly charitable. We have paid rent for an aged couple as long as they lived, and we placed memorial windows in the Roxbury church. We gave twenty-five dollars to the church after it was burned down.

The I. H. N. Club of All Souls Unitarian Church, Roxbury, holds meetings every two weeks. The membership of the Club at present consists of sixteen, the meetings being held at the homes of the members.

Last year the Club gave a play, and the money thus raised

was expended in the following manner: $40 to the Roxbury Dispensary, $16 to the Montgomery Industrial School, $5 to the Ruggles Street Church for charitable purposes, $5 to Miss Jennie Dean of Manassas, Va., and $3.20 to the Central Office.

This year the Club has given up all idea of raising money and is devoting its attention to personal work among the unfortunate. There have been only half a dozen meetings thus far this winter, but the Club has sent a well packed barrel of warm clothing to a poor colored family in the mountains of Virginia, a box of magazines to a mining camp in Pennsylvania, and a small barrel of *Youth's Companions* and children's books to a lady in New Hampshire, who distributes reading matter to the poor people in her vicinity.

Once a fortnight some of the members go to the Industrial School on Bartlett Street, Roxbury, where they help to amuse the boys who belong to the Boys' Club connected with the school. This is an excellent field for work, and we hope to be able to render more assistance later on.

The Club considers carefully every case brought to its notice, and it is very seldom that an appeal is not met by a satisfactory response.

All Souls Lend a Hand Club started about a year and a half ago with fourteen young lady members. Each member was charged ten cents a meeting, the meetings being held every two weeks.

Last year a fair was held and fifty-five dollars were realized. The first of May a May Festival was given, and twenty-five dollars were made. During the summer we gave forty dollars to a poor girl, in order that she might recover from nervous prostration. We gave a family of five a dinner costing $4.20 at Thanksgiving time. We have helped several poor families in various ways.

This year the Club has eleven members, and the dues are reduced to fifty cents. We are now supporting a baby whose mother is in poor circumstances. We have also had

XUM

some members go every week and read to a blind woman. Our treasury now stands about twenty dollars.

WINCHESTER.—The First Ten is made up mostly of young women who are busy through the day, and are unable to hold meetings this winter; but we have done what we could individually. A Lend a Hand Ten has been started in the Sunday-school this winter, which is represented here.

The Second Ten has made clothes for the Children's Mission, has bought a picture for the vestry, has furnished decorations for the church through the year, and has now started a course of lectures on cooking, the proceeds to go to charity. We are also dressing dolls for the fair for the Young Ladies' Home in Winchester.

The Eighth Ten was organized November 14th, 1895. We plan to meet once every week, and each member pays two cents at each meeting. Our first work was to paste pictures on cardboard for the hospitals. At Christmas time we covered some candy boxes with bright paper for a class of children at the North End, Boston. We are now going to dress a doll for the children's table at a fair to be given for the Aged People's Home in the early spring.

WALPOLE.—The Lend a Hand Club has been doing different things this winter. We held a fair and entertainment the first of December, and quite a large sum was taken. We put the money in our treasury and have used it in many ways. At the beginning of the winter we found a family who were very needy. We sent them boxes at Thanksgiving and Christmas, and we have looked after their comfort all winter. We are happy to say that they are in much better condition than when we began to help them.

Our friends have helped us in this good work, for which we feel fully repaid.

At present we are doing work for the "Children's Hospital." We hope that we may be able to make many little children happy.

We are always ready and willing to "lend a hand" whenever we have an opportunity.

WORCESTER.—The Edward Everett Hale Club of the South Unitarian Church has been organized only a short time, the first meeting being held on the 14th of November. The first work done was to help eight families to have a brighter Thanksgiving. We have paid two dollars a month towards the rent of two ladies; some other churches assist in this. At the time when the ladies of our church had their fair, we made a great many things for their tables.

The Lend a Hand Club includes the whole Sunday-school, divided into different tens. There are fifty-six members. The older tens meet every Saturday evening; each member pays ten cents on joining, and one cent at each meeting, and two cents if a meeting is omitted. We are now getting ready for a sale to be held the last of February.

One of the younger tens, of boys ranging from eight to twelve, gave a lantern-slide exhibition and raised $3.20. Part of this they gave to some little girl who had collected six or eight headless bodies of dolls, that they might buy heads for the dolls, which were then dressed and presented to the Orphans' Home. The Club also sent some money to Miss Kimball to help the suffering Armenians.

The afternoon session was opened with prayer, the singing of the Unity Club Song, and the repetition of the mottoes. It was announced that delegates had arrived from two more Clubs, making the whole number of Clubs represented thirty-one.

Mr. S. H. Kimball was then introduced. He gave a statement of the work which his sister, Dr. Grace Kimball, is doing in the relief of the people in and around Van in Armenia. He said the letters were of massacre, hunger, houseburnings, and all the sufferings a people could endure.

The first letter told of 50,000 wandering, homeless people whose kinsfolk had been murdered and who had nothing to eat and no place to lay their heads. The next recited the benevolent work done in alleviating as much as possible the sufferings of the Armenians.

Other letters mentioned the work of the Kurds and Turks

in murdering and plundering, and the using of kerosene to make buildings more inflammable. The separation of men from their wives and women from their children as told in all its horrid reality, and in one instance there was related a massacre in which were killed 5,000 Armenians and 500 Kurds. The compulsion to accept the Moslem faith was a not uncommon part of the recital.

At the close of the speaker's remarks, pictures were shown of scenes in Armenia, sent from that country several weeks ago. They represented the starving multitudes and the people working raw cotton into the finished product.

The next speaker was Rev. George W. Wright, minister-at-large in Lowell, who spoke upon the work of the Club in Lowell. He said in part: "A Lend a Hand Club, like any other club, needs to do what ministers do when they take a text. We work on it a while, and then say to ourselves: 'What are you trying to make of it?' and then we begin to get to work. The Lend a Hand Club needs to ask that question,—to have a certain method and look for certain results.

"My work takes me a great deal among people who are looking for material things. We are apt to hear nowadays: 'Woe be to the rich, because of their materialism.' I am constantly saying: 'God help the poor, because of their sordid materialism.' Here is John Smith, dreadfully in need of the material things of life. We furnish them; but the question comes, 'What next?'

"One night, going with Philip Wicksted from Little Portland Street Chapel, in London, up to a preaching-station supported by the University Hall Settlement, Mr. Wicksted said to me: 'If you are not leading these people to religion, what are you leading them to?' In all our lend a hand work, if we are not making people better, what are we leading them to? That is something we need to keep constantly in view. I have sometimes tried to keep religion out of my relief work. I have said: 'It is not right, when people need bread and clothing, to talk to them much about re-

ligion.' But we need to understand that, because a man or woman asks for food or for any material thing, it is not safe to credit them with full blown consciences. We have to train the conscience and moral life of everybody we come in contact with, and unless we can touch and quicken them in that direction, our work is futile. You may feed and clothe, but unless you stir the religious life the community is no better for what you give."

Mrs. Whitman, the secretary of the Clubs, told briefly what Lend a Hand Clubs were and how well equipped they were for whatever work might present itself. The Clubs are unsectarian. They include people of all faiths. Any people who accept the Wadsworth mottoes are Lend a Hand workers. An amusing letter was read from a correspondent in the South. Mrs. Whitman said that since the last quarterly meeting at Dedham new Clubs have joined us from Worcester, Boston, Chicago, Dorchester, Gloucester, Lexington, Marlborough, Waltham, and Watertown.

Dr. A. F. Chamberlain, of Clark University, Worcester, was then introduced, and made a very interesting address, of which the following is an abstract:

"A few years ago it would have been as strange a thing for a scientific man to appear before an organization of this kind as to find a clergyman in an assembly of scientific men. Happily, both pursuits in life have changed. While the monkish tradition held, preacher and scientist were united in one; when the break came, the inevitable result was to make science ascetic and to make religion sectional. We are just recovering, in the nineteenth century, from the dire effects of that catastrophe. If I were to say what two things most distinctly characterize this century, I should say the humanizing of science and the universalizing of religion. That is, science, instead of producing men like Kepler and Galileo,—however much they extended the bounds of human knowledge,—is to-day producing men like Pasteur, who are benefiting humanity in a fashion far above that achieved by the greatest men to whom we give the name of scientist in

other centuries. On the other hand, religion, instead of producing men like Knox and Luther, is producing men like our honored leader here. On the one hand, science is devoting its efforts to discovering means for alleviating human suffering; and on the other hand, religion is recognizing that universality of the human race which science has demonstrated, and to-day sends out its ships to Japan or to China if an earthquake or a flood has devastated city after city, to India where famine rages, to Russia, where persecution makes it impossible for the race to live from whom we have inherited our religion. All this has come about practically within our own century, and to-day we find science and religion practically as one; for it is demonstrated that faith is as reasonable as belief in truth is justifiable, and that the fact you see is no more reasonable than the hope which you entertain.

"Back of all these results, forming them all, is the altruistic feeling which has actuated the scientist and the religionist of this century. And now altruism is seen to be as old as selfishness, and self-abnegation as truly the first law of nature as self-preservation. It can be demonstrated to have existed from the very beginnings of life on our globe; the smallest life-forms of which we have any conception or knowledge, practice that which this association stands for, and have practiced it for millions and millions of ages.

"One portion of humanity is ever in advance. Childhood has been the forerunner of the race. In primitive society, children band themselves together; not a tribe on the face of the earth but has organizations of young men and women, carrying out their own ideas, with or without the approbation of their elders. One of the most wonderful aspects of the great movement of the Crusades was the Children's Crusade, when, after the fiery preaching of Peter the Hermit had reached every nook of Europe, the children gathered their banners and came tramping along, bareheaded and barefoot,—thousands and thousands of children marching to rescue the tomb of Christ from the infidel, and do what their

elders had failed to accomplish. All down through history we find, every now and then, a gigantic outbreak of youthful enthusiasm, inspired by those very things which are stated in the mottoes of our society,—faith, hope, and love. That which should especially mark this century is the institution of these societies, of which our own forms a distinguished part, and of which we have the originator, the founder, and the inspirer here to-day. It is not a grander thing to issue an edict of war, it is not a grander thing to carve half a continent into petty states. There is no grander idea than this peaceful aggregation of that portion of humanity which is naturally adapted for combination, and which, under skilful leadership, will undoubtedly accomplish more than all that has been accomplished by childhood in the history of the race. For in childhood faith is calm and serene in those things for which the race has always longed. It is the time when immortality, faith, hope, love burst forth, guiding and inspiring. If one can catch the individual at this moment of inspiration, a greater thing has been accomplished than all the universities of the land can hope to bring about. This, I think, has been done by our honored leader, in seizing that period of hope and inspiration and absolute belief in the ideal, to which the whole world looks, as it has looked in the ages past, for nearly all that it has of good, and grand, and glorious in the history of the race."

The last address of the afternoon was made by Rev. Thomas Van Ness of Boston. The following is an abstract of his remarks:

"This has been a most instructive and interesting day to me. It has been dull without, but bright and sunshiny within. Last night I read in *The Forum* Professor Charles Eliot Norton's article on "Some Disintegrating Influences in American Society," and I felt depressed. Professor Norton looks out from his study window and sees a great gulf, as it were, between the fortunate and the unfortunate, the capitalist and the laborer; what he needs is to be

brought here to this meeting. When I came in this morning it seemed insignificant. So I suppose that first meeting of a few men on the seashore seemed insignificant to the farmers and fishermen around them; but it meant the putting down of a submarine cable, and a connection was made between the old and the young, the rich and the poor, the ignorant and the uneducated.

"If you are to do anything in the world, you must learn what are the tendencies of the age in which you live. What are the tendencies of this nineteenth century? First, toward organization in every line of work; second, specialization as organization goes on; and third, democracy,—the evening up, as it were, of the success. If we are to be successful in any kind of work, we must work in these directions. If we were in Armenia or Russia, it would be absurd to talk about methods of organization; everything is done from above; you are ordered to do this or that, or are forbidden to go here or there. But in America we have no supreme autocrat; King Majority rules. And if you are going to do anything with King Majority we must organize and develop him. That is the great problem in politics today; it is the social problem; it is a problem our churches are only beginning to solve.

"This first duty of the churches is to develop the latent power in young people, and to lead it out into helpful directions; and then to make it easy and natural for them to pass from these juvenile organizations into the complex life of society. At present there is a great chasm between the two. What shall we do with the boy when he is fifteen? What shall we do with the girl when she is growing into a woman? We have tried to meet this question in Sunday-school, we have tried to interest the boys in Jeremiah and Hezekiah; and we find it doesn't work. We are solving the problem in these Lend a Hand Clubs. I could not help noticing this morning how bright and animated you all were; it was because you were talking of real work which you were doing.

"In a church at Denver I once said: 'Let us take the money that is given in the Sunday-school and give it for charity.' 'But,' they said, 'the church is in debt; how can we?' Still, it was decided to try the experiment. Then I got a number of the older girls together, and said: 'Some of your sisters down in the poor streets are having a hard time, and are going to have a harder time as they grow up. They have very little education; they ought to be taught to sew. Are you willing to give some of your evenings, and come here and start a sewing school?' They were delighted, and in a little while we had a school of forty girls, and the papers took it up, and bye-and-bye it was taken in charge by the Associated Charities, and is now on a firm footing. Then I said to the boys: 'Here are the cash boys in the great stores, and the boot-blacks and newsboys on the streets; what do you say to starting a night school?'—for Denver had none at that time. The young men thought it wise, so we began; and the thing went on till we had a hundred of those little ragamuffins. And these young men, whom I never could get hold of, except perhaps as ushers of the church, were so interested that they would come there night after night, three times a week, to teach in that school. And it was such a success that the school committee the next year started night schools, which are still going on.

These are the lines on which we must work. If we are to hold the young people, we are to do it through work. We hear a great deal of talk about aristocracy and the "upper classes," and the "court end of town." What does Jesus tell us about aristocracy? Who shall be at the right hand and the left? He says: 'I come not to be ministered unto, but to minister.' 'I sanctify myself for their sakes.' Science is showing us that the world is an organism, that we grow together or fall together. 'For their sakes' we must do the work,—for the beggar, for those who are crying for help in far-off Armenia, who are demanding assistance down in Manassas. We live or we die with them. We are all bound

together. 'For their sakes' let us go forth, remembering this: 'He that will be chief among you, let him minister unto others; he that will be first among you, let him be as your servant.'"

Free Kindergartens, San Francisco.—The sixteenth annual report of the Golden Gate Kindergarten Association has just been issued. The president of the association is Mrs. Sarah B. Cooper, widely known in connection with this work.

There are forty free kindergartens under the charge of this Board, with a total annual enrollment of 3588 little children, most of them from three to five years of age. The total receipts for the past year were $44,205.77; total disbursements, $30,983.48. A legacy from J. C. Wilmerding, formerly of New York City, of $10,000 was devoted to the organizing of a new kindergarten bearing the name of the generous donor. Two new kindergartens have been organized the past year. During the sixteen years there have been 20,116 children trained in these beneficent schools. The report says: "Many of the children whom we have had under our care, the first years of our work, are now occupying honorable places among the working classes of society. Some of them have attained positions of distinction by virtue of their intelligence, honesty, and industry. One of the earliest and brightest pupils we ever had, who was in our first kindergarten on the Barbary Coast—the Five Points of San Francisco—is now a practising attorney of much promise in this city."

Mrs. Leland Stanford, in 1884, after the death of her only son, arranged to support five kindergartens, which she has amply endowed for all time to come. Mrs. Charles Lux endowed two, and Mrs. Cyrus Walker, Mrs. B. F. Norris, Mrs. A. J. Pope, Mrs. K. S. Hart, Mrs. M. L. Bradley, and Mrs. Charles F. Joy, each sustain a kindergarten. Five commercial organizations—the Merchants, Insurance,

XUM

Real Estate, Attorneys, and Produce Exchange—have each a kindergarten. Over one thousand business firms support these last-named schools. The Helping Hand Society, Mrs. D. W. Folger, President, supports four schools. There are sixteen Memorial Kindergartens under this Board of Workers.

NEGRO CONFERENCE.—The annual Tuskegee Negro Conference will be held at Tuskegee, Alabama, March 5, 1896, under the auspices of the Tuskegee Normal and Industrial Institute in the Black Belt of the South. The object of this conference will be, as in previous years, to hear from the lips of representatives of the masses of the colored people themselves the facts as to their present industrial, educational and religious condition, and to have suggestions from the colored people themselves as to the proper remedies for the present evils.

On the 6th of March there will be a Workers' Conference, composed, as heretofore, of representatives from the different religious organizations or institutions in the South devoted to the interests of the colored people. In the past, between twenty-five and thirty institutions have been represented in these conferences, and it is expected that the representation will be larger this year.

SILVER CSOSS HOME.—In the early part of 1894, a generous gift of three acres of land and an old country home, beautifully situated, was made by Mrs. Woodward Abrahams and her children to the Order of King's Daughters, in Maryland. In June of the same year, the Silver Cross Home for Epileptics was opened. The Home can accommodate about twenty patients, and is supported by the King's Daughters and Sons in the State.

XUM

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The March number of CURRENT LITERATURE is a marvel; it contains 103 prose articles and 39 poems. Mere figures do not show value but every prose article and every poem in the number is well worth reading. The opening department contains three strong editorials on Drink in the Public Schools, The Way of the Reformer, and the Genealogy of Scientific Discovery. Among other important articles are "Visitors at the Gunnel Rock," a delightful story by Arthur Quiller Couch; 'Chonita's Surrender," a dramatic reading from Mrs. Atherton's novel "The Doomswoman;" "In the Dead Valley," a ghost story by Ralph Adams Cram; "Forgotten Meanings," by Alfred Waites; "Warfare of the Future," by Rene Bach; "Heine's Last Years," by Benjamin W. Wells; "Beauty in illustration," by Rev. Walter Baxendale; "Bismark's Table Talk," by Charles Lowe; a page of Love Poems selected by Fanny Mack Lothrop, the popular compiler; and the "Conquest of Obstacles," by Orison Swett Marden. So carefully planned and edited is CURRENT LITERATURE, that it seems each month not only to keep one thoroughly abreast of all current thought, but to run the gamut of all the emotions and to have something for every member of the family and for every taste.

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The February BOOKMAN completes the second volume of this increasingly interesting literary magazine. In its Chronicle and Comment columns we have new portraits of Hamlin Garland, Stephen Crane, George Meredith, portraits of the late George Augustus Sala and the new Poet Laureate, two fine early portraits of Tennyson and Browning, and many other illustrative features. Among the contributed articles are papers on Marcel Prevost (with portrait), a new French novelist; "Shall and Will Again," by Richard Burton, a reply to Robert Barr's whimsical letter in the December BOOKMAN; an excellent critical estimate of Mr. R. H. Hutton, editor of the London *Spectator*, and also one of Mr. Godkin, of the *Evening Post*, by Professor Harry Thurston Peck. Stephen Crane writes some "Lines" entitled "War is Kind." The writers who have contributed to the reviews of new books make quite a solid and impressive appearance, among them being Prof. George E. Woodberry, who reviews Matthew Arnold's letters; Professor Marcus Dods, on *St. Paul the Traveller and the Roman Citizen;* H. B. Marriott Watson, Theodore Roosevelt, and W. P. Trent. This number also contains the second installment of *Kate Carnegie*, Ian Maclaren's first novel. The number of pages has also been increased, and excepting the Christmas number, the present one is the largest yet issued.

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